The Creator And Creation

Talib H. Janabi, Ph.D.

Published by the Author
Dr. Talib H. Janabi
2026

No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic mechanical, photocopying, recording or otherwise, without the prior written permission of the Author.

Copyright © 2026 for the Author. All rights reserved.

ISBN #: 978-1-0673593-1-7

While every precaution has been taken in the preparation of this book, the author assumes no responsible in any way or form for any error or damage of any kind, personal, material and otherwise, which may occur as a result of using the information and guidelines contained in herein**.**

All inquiries should be addressed to: tjanabi@rogers.com

Contents

Forward 1

Chapter 1 3

Issues of Interest 3

1.1 Mankind and the Existence of God 3

1. 2 Theory of Evolution 3

1.3 Types of Religions 5

1.4 Faith and Our Choices 5

1.5 The Prejudice Toward Preconceived Ideas 6

1.6 Seriousness Overlooked 7

1.7 Back to Our Preconceived Ideas 8

1.8 Justice 9

1.9 Is there a Materialist Proof? 10

1.10 About Us 10

1.11 Common Fallacious Arguments 11

1.12 The Inquisitive Mind 12

1.13 Types of Answer 13

CHAPTER 2 15

The Spirit and the Soul 15

2.1 Is There a Spirit? 15

2.2 Bertrand Russell and the Relationship Between Matter and Mind 17

2.3 The Third Basic Stuff 19

2.4 The Dilemma of the Image 19

2.5 The Swing 21

2.6 Failure of the Third Stuff Theory 23

2.7 Russell and Descartes 27

2.8 Descartes Error 28

2.9 The Mind is a Builder 30

2.10 The Spirit and the Soul 31

2.11 The Spirit 31

2.12 The Soul 32

2.13 The Perfecting Motion Theory of Mulla Saddra 32

2.14 Combination of Sperm and Egg 34

2.15 The Basic Unit 35

2.16 The Operating System 37

2.17 Do we know the Essence of Matter 38

2.18 Matter and the Images 38

2.19 Back to Evolution 39
2.20 How Can We Justify that Spirit and Soul are Created from Matter? 40
CHAPTER 3 43
The Divine Virtues 43
3.1 The Unanswered Questions 43
3.2 Definition of God 44
3.3 Was God Created? 45
3.4 Perpetuity of God 47
3.5 God Knows the Future 47
3.6 God and Sleep and Death 47
3.7 The Driver 49
3.7 The Eternity of Man in Heaven or Hell 52
3.8 Conclusion 52
CHAPTER 4 54
The Divine Justice 54
4.1 Good and Evil: If God is good, why does evil exist? 54
4.2 Good is absolute and Preponderant 57
4.3 Evil is Relative 57
4.4 Evil is the Absence of Good 58
4.5 An Attempt for Distortion 60
4.6 Divine Power 61
4.7 What is Meant by God's Might? 62
4.8 Can God do Everything? 63
4.9 Does God Need a Cause? 66
4.10 Why Has God Created Things? 67
4.11 Misunderstanding the Wisdom of the Creator 68
CHAPTER 5 71
Slavery: Its Meaning 71
5.1 The Need for Worship 71
5.2 Slavery of Matter 72
5.3 Slavery of Living Creatures 73
5.3.1 Slavery of the Body 73
5.3.2 Slavery of the Instincts 73
5.3.3 Slavery of the Conscious Mind 74
5.3.4 The Necessity of Messages and Messengers 76
5.4 Necessity of Slavery for Things to Exist 76
5.5 The Ultimate Slavery 78

5.6 Punishment and Reward After Death 78
5.6.1 Punishment 79
5.6.2 Why After Death! 79
5.6.3 Reward 80
5.7 The Harshness of Punishment 80
5.8 The Rules of the Creator 81
5.9 How do We Find the Rules of the Creator? 81
5.10 Our Universe 82
5.11 Slavery from Islamic Perspective 82
CHAPTER 6 84
The Messenger (Prophethood) 84
6.1 Prophets and Messengers 84
6.2 What is a Prophet and What is a Messenger? 86
6.3 The Prophets of Endowed Resolve (Ule al-Azm) 87
6.4 Miracles 87
6.5 The Eternal Miracle of Prophet Mohammed 88
6.6 Why Mohammad Couldn't Have Written the Quran 88
CHAPTER 7 91
God 91
Sender of the Message of Islam 91
7.1 The Noble Names of God 92
7.2 The Omnipotent Existence 92
7.3 Glory and Beauty 93
7.4 The Infinite Essence 93
7.5 God Has No Material Body and No Eye Can Ever See Him 95
7.6 Monotheism is the Very Depth of All Islamic Commandments 95
7.7 The Branches of Monotheism 96
Bibliography 99

Forward

This book attempts to investigate topics that philosophers and thinkers postulated throughout history. Doubts and misunderstanding surround these topics, whether deliberately or out of ignorance. These topics and not easy to understand. Some of which are:

In addition, the book discusses topics like:

- The existence of God
- Spirit and soul
- Why people need a Holy Book
- Why is it that God kept sending Prophets and Messengers
- Misunderstanding of the Wisdom of the Creator
- Devine Justice
- Meaning of Slavery to God

Furthermore, an outline is also provided on the question of good and evil that people historically questioned. Their argument is that if God is Good, why is it that He does not prevent evil?

Talib H. Janabi, Ph.D.
2026

Note:

The Reader will notice that I have chosen in this book to discuss the opinions of Burtrand Russel (1872-1970) on materialism, and I have not discussed the opinions of other atheist philosophers. The reason is that he was the most prominent atheist philosopher of the 20th century, whose opinions are still valid today.

Bertrand Russell was a British polymath, philosopher, academic, mathematician, logician, and writer. He was a founding figure of analytic philosophy, the dominant branch of Western philosophy, and of logicism, which is the view that mathematics could be reduced to pure logic. He was a materialist in his philosophical views. He believed that the physical world is the only reality and that everything, including consciousness and mental phenomena, can ultimately be explained in terms of physical processes.

Russell's contributions to logic, epistemology, and the philosophy of mathematics established him as one of the foremost philosophers of the 20th century

He was a materialist in his philosophical views. He believed that the physical world is the only reality and that everything, including consciousness and mental phenomena, can ultimately be explained in terms of physical processes.

He was awarded the Sylvester medal of the Royal Society, 1934, the de Morgan medal of the London Mathematical Society in the same year, the Nobel Prize for Literature, 1950.

Chapter 1

Issues of Interest

1.1 Mankind and the Existence of God

Since the dawn of history, mankind has always debated the question of the existence of God. Seeing the intelligence that is manifested in ourselves and everything around us, those who believe in God mainly argue about where this intelligence, and everything else, have come from. They conclude that there must be a creator.

Those who don't believe in God mainly argue that there is no need for a Creator. Matter itself is eternal and possesses the property of its growth and evolution. Some say if God created everything, who created God?

Between these two schools of thought, the argument has not come to an end, and probably, will go on forever.

1. 2 Theory of Evolution

In today's world a lot of people do not believe in God. Those who believe in God very rarely practice any of their beliefs, instead they lead a materialist life not very different from the nonbelievers. How has the concept of evolution changed our thinking, and, hence, our lives?

In the absence of another Godly teaching, the only alternative that people had was to reject the notion of God and turn towards their own world: materialism. The concept of materialism started to flourish well before Marx (1818-1883) created his communism. Charles Darwin's (1809-1882) evolution theory appeared about that time.

The appearance of the idea of evolution of man and other species, was a natural step in man's thinking after the Church and God had been abandoned, because the question, then, becomes: If God did not create us, where have we come from?

There is no answer except that we must have come from the Earth underneath us.

But how?

We must have started small and less intelligent. This deduction is a natural flow to this way of thinking since it is not sensible to think that we suddenly appeared in our present shape. If we came from Earth, i.e., matter, we must have started small, then developed. We hit the jackpot: *Evolution*. The magic word … *Bingo*. There are

a lot of observations that supported the new concept of evolution. Right or wrong is not the question. All you need to do is to look at other species. It is not important to prove things completely right away; The concept is postulated, then Darwin and the evolutionists tried to find (or fit) the evidence later to prove the claim. This is how evolutionists convince themselves, especially, when they are sure (as per their belief) that God and Christ are just absurdities of the past. There is no other way that man's thinking could have progressed. It almost reached a dead end with the Church's dogmas. The concept of evolution had to be invented. Looking at the sky didn't give the answer, so man turned his gaze toward the only other possible direction – Earth. Darwin came along at the right time, and with him a new area started. He got the non-believers out of their dead end and gave them a new scope, and a new hope, to the problem of our origin, but he didn't quite answer the question. However, he certainly contributed to atheism.

A lot has been written, said, discussed and debated whether we have come to this world through evolution or creation. Evolution is projected as scientific, while creation is projected as a backward non-scientific belief of the past. After all, who can say no to science?

Science is like mathematic, engineering, physics, medicine etc. Science enabled us to advance, make cars, planes, machines, computers etc. So, if evolution is science, then it must be correct. But … the question is:

- Is evolution really scientific in this sense?
- Or is it projected as scientific, … a pseudo science?
- Surprising questions, aren't they?
- What about if we can prove that creationism is actually scientific, while evolution is pseudo science … and actually non-scientific at all?

Believers in evolution are confident it is scientific. But they really never investigated the claim for themselves. For example, millions of people believe that the Quran is not a true holy book, even though none of them have read and understood the book. Such human beliefs are all too common. People have been sold the idea that an almost an infinite number of random accidents (and I stress the word random here) have happened, and kept randomly happening, to make the diversity of species: humans, animals, plants insects, birds, fish etc.

- But no one has told them how long it took these random accidents to happen, or
- The necessity behind them to happen.
- No one has talked about the fact that even the accident requires causes to happen, and no one has talked about where these causes came from. Note that the term "accident" refers to the concept of "cause" something non-material.
- And why is it that random accidents result in highly regulated and intelligent beings,
- And where consciousness came from since it is not materialist.
- And why is this vast number of different species?

Still people buy into it, and that it is scientific, even though it is one of the most absurd ideas ever postulated. But there again, communism was another absurd idea, but millions of people believed in it and an army of thinkers and scientists went along with it. Many decades later, they abandoned it.

1.3 Types of Religions

In general, religions are divided into three types in the way they see belief and practice:

Some religions are (more or less) just a belief. An example is Christianity. In Christianity, if you believe in Christ (and Trinity), you will be saved you. It does not attach detrimental importance to practicing good, although it strongly preaches it. But if you do bad, you will still be saved by Christ because you believe in him. However, those who do not believe in Christ will not be saved even if they do good.

Other religions believe in practicing good only, such as Buddhism. It does not attach much importance to the belief.

The third type of religions, such as Islam, is a religion of belief and practice. Believing in Islam only (as revealed in the Holly Quran) does not save a person. Practicing good only does not save a person also. A person must believe in the words of God as revealed in the Quran and completely, and truly, submit to them as well as practice life according to them. All beliefs, intentions and practices are done because God wants us to do them (as revealed and detailed in the Quran), i.e. a complete submission to the Will of God. We do them for God and God alone, not for ourselves, or for other people, orfor fame, or for any worldly goals or purposes. Central to Islam is that belief is not enough. In fact, belief alone is useless and the believer gets nothing from God, since in this case a person knows what God wants, but still does not conform to the Will of the Lord.

If you do good, not for God, but for fame and/or worldly gains, then you are expected to get your reward from those who appreciate your fame, not from God. You get paid and rewarded by whoever you have done service to.

1.4 Faith and Our Choices

Let us look at the most important three rules in our life that don't cross people's minds, and we don't even think about them or consider them important:

1. **Rule 1:** When you don't believe in God, you think you have a choice. Naturally you have a choice. But what you do not realize is that when you chose not to believe in God, you are making the bad choice, not the good choice. In fact, you are making the worst choice of your life, as we will se later.
2. **Rule 2:** If you believe in God, you think you are doing God a favor. Well, God exists without the rest of existence, which is His creation, and certainly without you. So, when you believe in God you are doing yourself, not God, a favor (as we will see later). It makes no difference to God whether people

believe in Him or not, but it makes a lot of difference to people whether they believe in God, or not.

3. **Rule 3:** It is not enough that you believe in God, but you are obliged, … and I stress here, you are obliged to abide by his rules and commands, and you have no choice. The question is what are his rules and commands, and where do we find them?

1.5 The Prejudice Toward Preconceived Ideas

History tells us of the story of the Prophet Muhammad. when he told people of his new faith and message, they rejected it, asserting that they weren't going to leave their ancestors religion. They argued with him, and with the messengers and prophets before him:

- "Who are you to tell us what is right?" They asked the messengers snobbishly.
- "But what if I present a more logical claim to you!" a messenger argued.
- "Whatever you come up with shall not be accepted, we were born into our faith and we remain with it", they answered.

The Quran says:

But they said, "Indeed, we found our fathers upon a nation, and indeed we are guided in their footsteps.", Chapter 43, Az-Zukhruf, Verse 22.

And likewise, We did not send before you to any town any warner except that its affluent people said, "Indeed, we found our fathers over a nation, and we are following in their footsteps.", Chapter 43, Az-Zukhruf, Verse 23.

It was the prejudice toward their preconceived ideas which was the barrier between the God's messengers and their people. The prejudice worked on them to the extent that they threw the Prophet Abraham into the fire to burnt him, so the story goes, as well as rejecting his new way of life. It did not matter whether it was right or wrong.

When the prophet Mohammed sent a messenger to Kisra (the Persian Emperor) asking him to embrace Islam, Kisra exclaimed with arrogance: " A bedouin teaches me what to do!!"

The Answer of Hercules, the Roman Emperor was: "We know he is a Prophet, but we cannot give him the empire".

The same phenomena are observed throughout history, as well as in our present time. People don't even take the time to think of matters of religion, while it is our only investment we have to the hereafter. We know we will die, yet we make no investment whatsoever for it. Furthermore, we think we are clever and intelligent. However, think of it this way:

- “If we work so much for this life on earth, and we only live an average of 70-80 years at best, then how much should we invest for the life after death that is eternal? “

How can we get rid of our prejudices? Not very easily, as the history of mankind reflects.

Thinkers and philosophers are, theoretically, supposed to be the least prejudiced people in society. However, it is quite noticeable that European thinkers and philosophers, when referring to ancient philosophies, usually choose to refer to the Greek philosophers only. A striking example of unconscious prejudice.

How can we be objective in our outlook towards other people's opinion?

First, we need to be truly wanting to be objective.
Second, we need to realize that the truth is one, and any other version cannot be true since it would entail contradiction. Those who say the truth is relative cannot be correct. They actually want to say that what a person thinks of "as the truth” is what the truth is, which is false. An example is that if you see a wolf and thing it is a dog, does the wolf become a dog? The fact is that the wolf remains a wolf, and you are wrong to think it is a dog.
Third, we need to equip ourselves with the right knowledge and proper way of thinking.
Fourth, we need to be brave to accept what we find right and reject what we find wrong even if it contradicts our previous beliefs and inclinations.

1.6 Seriousness Overlooked

Whatever our background is, there is one thing that we will all face with no doubt: death. And when we are dead, it will not matter what our race or culture and education were. The important question of “What is there after death?” is a metaphysical concept that most people of our present time disregard all together. Death only happens to others, not to them. If there is something after death, they will, no doubt, be in serious trouble. The problem is that it is a one-way journey; there is no coming back.

Man has always been afraid of the unknown, especially when it comes to death. If there is anything after death, we certainly have to be told about it by supernatural force, by a means, and through a method that we can understand. Our methods and tools are limited to our world, and can in no way penetrate to the other world, if there is one, to find out what is in it. We are simply, and totally, confined to the world of our senses. But man has a very powerful tool of a different kind; the mind. This tool cannot penetrate to the other world, but if properly used it is able to deduce and infer its existence. The details, if any, still have to be transferred to us by other means.

If we are truly concerned about what might happen to us after death, and I believe we ought to be, we need to seriously examine the issue.

If a person was told to pick one of two doors to open, one leading to a heavenly garden and the other to a group of hungry beasts, would he/she not be anxious to know which of the doors to choose? Isn't this exactly what the story of death is all about? Isn't every one of us going to die and face some unknown destiny? Some may argue that there are no such doors to open. But can they be sure of that? Can they prove beyond doubt that when we die, we simply vanish? I think it is only a mere surmise which is not related to the truth in any sense, neither does it alter the truth or influence it in any way.

It is ironic that the same person who exercises caution when approaching a bend on a highway, because he/she doesn't know what is around the corner only a few meters ahead of him/her, gives himself/herself the right to assert strong assurances that there is nothing after death.

If this is the situation, which it certainly is, and if we care to find out, which we ought to, we must give it some of our time. Our lifestyle is hectic; the quest for material objects occupies all our thoughts and takes all our efforts. We have no time left for such "unimportant issues" as the truth about death and the life after. But it is very ignorant to totally disregard such issues. When you are alone on a summer night, under a clear sky, look at the stars and feel how alone you really are. Man is so weak. The mosquito hurts him, and the sweat makes him stink.

1.7 Back to Our Preconceived Ideas

When we think about an issue, especially that of life and death, we are once again confronted with our prejudices. One who is taught that evolution is a fact of life will argue that God didn't create Adam and Eve. He/she is instantly led to the rejection of the notion of God, whatever its source may be. This is not the way to proceed. Evolution is not a proven fact; it has never crossed the barrier of a mere hypothesis to enter the realm of scientific fact even though it is a projected to us as a proven fact. Other issues should be given as much attention as evolution, not less.

It is important to realize that to search for whatever the truth may be, one must attempt to follow a step-by-step approach. I do not pretend that this is what I will do in this book as it is beyond the scope of one book, especially with the many ideologies existing in our time. But nevertheless, such an approach remains the only correct method. If a step cannot be explained one must not jump over it to the next step as many people do without realizing. This jump may make the difference between remaining on the right track or deviating from it. The problem is that this jump is normally made based on one's thinking as to what is right, which is influenced and prejudiced by one's way of life and previous conceptions about things.

Why do I talk about prejudices?

It appears that most people find it difficult to understand other opinions which:

- Do not conform to their line of thoughts, or
- Do not conform to the values they have inherited from their society, or

- They have not heard these opinions before, or
- Come from different cultures

As a result, a conflict arises. Everybody thinks they are right. The sole reason for this situation is prejudice. In my humble opinion, I think that one should not attach much importance to the arguments between schools of thought; whether these arguments are stirred by personal motives, or by sheer argumentative attitudes. In the latter case, it makes them a total waste of time. One ought to care about what justice is because justice is the truth itself.

1.8 Justice

What is justice?

Justice is giving that, which deserves a certain right, its full right, no more, no less. The road to the truth then terminates by arriving at what is right and to whom it belongs.

What is right?
When can we consider something to be right?

To answer these questions, it is important to leave behind our prejudices and start from the very beginning. The basic laws of mind. The first axioms. What is right must agree with the logic of the mind. There may be those who argue that the logic of the mind differs from a person to a person, depending on one's background and how well-informed people are. This is a famous fallacy. The logic of arriving at the truth would not differ from one mind to another if it was not influenced by a motive other than that of trying to reach the truth, and nothing but the truth. Logic is a vehicle. If we feed it with wrong information, we get wrong result. In other words: Garbage in, garbage out.

The human mind is part of a universe in which justice prevails. Justice is shown to be in control in the form of the strict laws of nature that have systemized every piece and point of the universe. One of which is the human mind, which seems to be a rather sophisticated piece of the universe. I do not deny that the mind of the ordinary person is exposed to misleading information, but the philosopher should be in search of nothing but the truth. Philosophers then bear great responsibilities towards people whom they influence. It is not a fantasy to philosophize, nor is it a fantasy to play with people's minds.

The closer we are to the truth (of anything), the more knowledgeable and better equipped we will be, and we become difficult to deceive. The main problem that we face in searching for the truth is what the truth itself about something is, away from our prejudices which are caused by our preconceived ideas.

- How do we know that there is Heaven and Hell?
- There is no way that we can see them. But if we do not see something, is this sufficient not to believe in it?

Certainly not. We believe in many things we cannot see. For example, we believe that electricity exists even though we cannot see it. Why? Perhaps one would say that we can see its effect. How do we know that other planets are made of similar constituents as those of Earth? Somebody we trust told us.

How about someone we trust telling us that there is Heaven and Hell!! Has someone made us believe that there is no such a person? And we actually believed this someone!! If we want to set some rules of what is right and what is wrong, can we come to an agreement? Or does the will of the strong and reigning will always prevail? Will these right and wrong remain the same or do they keep changing as we change, or as the will and interest of the strong change? And if they keep changing, who can make sure they change in the appropriate way and not slide into chaos? Or, perhaps, even to the opposite direction to suit the interest of the strong.

One look at the history of mankind tells us the tragic story of human suffering due to the interest of the rich, the mighty and the powerful. Mankind has never been able to come up with rules and norms to preserve the right of the weak and disadvantaged. As a society, and to a great extent as individuals, we were never able to properly apply the simplest and most obvious rules of mercy and concern. This is due to the fact that man is not a perfect being. A being that is not perfect will not be able, by definition, to create the rules and norms that encompasses all truth. Rules that preserve the interest of all mankind for all times.

1.9 Is there a Materialist Proof?

When the materialists claim that we came from nothing and we go back to nothing, do they have a materialist proof (that can be measured and tested) of what they say? If not (which is the case), isn't this using a metaphysical assumption to prove materialism, while denying the existence of metaphysics? Isn't this deception? How can they claim there is nothing beyond matter, yet they use metaphysical argument to justify what they say? Isn't this itself a proof of the existence of metaphysics?

Goodman[1], in his book "*The Genesis Mystery"*, says:

"Pure materialism, as we understand it, does not suffice to explain apparent instances of telepathy and clairvoyance, where accurate and testable information is somehow obtained by the brain without the aid of physical input."

Materialism has now begun to lose popularity among many scientists after the latest advanced discoveries of science.

1.10 About Us

We may also ponder over the following questions:

- Who are we?

[1] See Reference 1

- What are we?
- Why are we here?
- Where did we come from and where are we going?
- What is the point of this monumental project that is "us"?
- Are we the product of billions of blind random accidents that kept happening randomly to make and improve such regulated and advanced systems that is us and the vast life around us, as the theory of evolution advocates?
- Or are we created by a Creator for a purpose? What is this purpose?
- Why do we feel pain and pleasure, sadness and happiness, love and hate?
- Why do we feel anything?
- Why do we have feelings in the first place?
- Why do we like certain things and dislike other things?
- Why do we think?
- Why do we have opinions in things?
- Why do we have consciousness?
- What is consciousness?
- How did it come about, and where did it come from?
- Does evolution account for all that? I don't think so.

1.11 Common Fallacious Arguments

Famous statements made by some people, particularly atheists, are the following:

- We only live this life, so let us enjoy it. This is it. There is no other life.
- If God is good, why does evil exist?
- If God is unable to prevent evil, then He is not all-powerful.
- If God is not willing to prevent evil, then He is not all-good.
- If God is both willing and able to prevent evil, then why does evil exist?
- If God did not know it would happen then He does not know everything.
- If God knew it would happen, why did He allow it?
- Another rather famous argument is:
  - Since God created everything, and
  - Since evil exists,
  - Then He created evil.
  - And since God is absolute,
  - Then God is absolute evil.

As we will see later, these are questions of people who either:

- Do not know what existence is all about (but they think they know), and why they are here.
- They believe, without a reason or justification, that life should be all nice and dandy.
- They do not do their duty to fight evil, and in most cases, they do not know that it is actually their duty to eradicate evil. Instead, they expect God to do it for them so that they live nicely.

- They think that they have been created to live happily and nicely. In other words, they don't know the wisdom of the Creator.
- It is all about their pleasure and not about their duties.

Other "primitive" questions are:

- Who created God?
- Can God die?
- Can God do everything?
- What is a spirit?
- What is a soul? And is it different from spirit?
- How do they function?

Atheists only ask questions, but they don't have answers. Since they don't know the answers, they deny the existence of the concepts related to the questions they ask. They are convinced of this false premise and false argument as we will see later.

In the following chapters, we will go through these questions, and many others to try to answer them so that we may draw a clearer picture of the facts about God, spirit, soul and life after death, around which there is a lot of confusion.

1.12 The Inquisitive Mind

Man has an inquisitive mind that seeks to know what is around him and what he sees, hears, and senses. The information that he obtains can be divided into two types:

- The primary, or basic, information is the information obtained through senses, such as sensing heat, smelling perfume, etc.
- The secondary information is that which the mind constructs out of the basic, or primary, information.

The mind generates new concepts that are outside of the realm of the senses, though they are inferred from the meanings that senses bring to the mind. An example is that when we heat water to a hundred degrees Celsius the water boils. We may repeatedly notice these two phenomena but we never sense that heat is the cause of the water boiling. It is the rules of the mind that infer this causality.

To obtain this causality the mind first questions if there is any relationship between the heat and boiling. It asks:

- Why is it that the two events follow each other every time?
- Or it may ask: is there any relationship between these two events?

What I am trying to say here is that apart from the information that we obtain directly through our senses, all other information is built by asking questions. One may say that the mind will know heat causes boiling because the two phenomena

are seen to follow each other. The answer to that is that the mind can only see separate phenomena following each other but can never infer that one will always cause the other, hence it will never infer that boiling will always follow heating.

- It can only do that after asking itself why does boiling follow heating?
- What is the relationship?

The mind may not ask these questions explicitly, but perhaps implicitly and conceptually. The mind asks (which is why we say it is inquisitive), then gathers and connects the basic, or previous, information to find the answer to the question. This is how knowledge is developed in the mind to its highest levels. A conversation which doesn't appear to be answering questions is in fact answers to implicit questions. For example, X informs Y of a certain topic even though Y didn't ask for it. But in fact, X informs Y of the topic in case Y wants to know it, i.e., asks for it, or so that Y stores the information until the time he/she needs to use it; in other words, asks for it. Then he/she takes it out of his/her memory and uses it.

It would appear that most, if not all, secondary information can only be obtained after enquiring about it. In other words, asking for it. The answer may be a word, a sentence or a whole book. The question is the desire to know and the answer is obtaining the desired information.

1.13 Types of Answer

For obtaining the complex information that we normally deal with, there are three types of answers depending on the type of question asked. These are as follows:

1. **The direct answer**
   That is, to know the unknown directly. Such as when you ask a person about his/her name and they inform you.

2. **Proving the Contrary**
   Proving the correctness, or incorrectness, of the contrary. Hence, we obtain the answer for our question, whether it is right or wrong, yes or no, depending on the correctness, or incorrectness, of the contrary. For example, to prove that the sum of the angles of triangle is 180 degrees, we assume it is not 180 degrees, which is the contrary, and we arrive at a wrong result that cannot be corrected unless the sum of the degrees is assumed to be 180 degrees. Logic is a combination of (1) and (2) above, because logic is a series of if then sentences, and every sentence represents a question and/or an answer. The deduction and induction procedures that the mind carries out, and the process of accepting, or rejecting, the outcome, are no more than a series of questions and answers.

3. **The Question is Wrong**
   The third type of answer is to prove that the question being asked is wrong, or it is explicitly, or implicitly, illogical. Such as that:

- It carries its contradiction within it,
- Or it carries within it some assumptions that are logically inadmissible, or not proved to be right,
- Or it carries within it assumptions that contradict the essence and definition of the subject being asked about.

Such a question does not have an answer because. In fact, there is no question. This is because such a question negates the basis of knowledge acquisition, and becomes a waste of time and effort, hence inadmissible.

A proper answer to a question is to explain the unknown that the question poses. If there is no question, there will be no answer. An example is that if we define the cow as an animal that cannot talk. If someone asks whether the cow speaks English, there will be no answer to this question because it is a logical mistake as per the definition. It carries within it the probability that the cow talks, and probably, that it is possible for all cows to talk. If we put the information concerning cows into a computer, including the fact that cows don't talk, how would the computer answer the above question? I can imagine a response, put into the program, such as "question is illogical". If someone claims, however, that he/she does not mean to include such a supposition in the question deliberately, or doesn't know about it, it will not make any difference to the situation because the question carries the assumption implicitly within it, which puts it on the list of illogical questions, that the computer, and the mind also, cannot accept.

Another question might be at what speed does the turtle fly? The turtle of course does not fly. What kind of response to this question can be expected? If one, however, says the answer to this question is that the turtle does not fly, I will say this answer is not for the above question, but for the following question: Does the turtle fly? Then the answer will be the turtle doesn't fly. But the question at what speed the turtle flies is an illogical question according to the definition of turtles.

CHAPTER 2

The Spirit and the Soul

- Is there a spirit?
- What is spirit?
- How does the spirit function?
- What is soul?
- Is soul different from spirit?

2.1 Is There a Spirit?

When dead matter changes to a living organism it possesses something new, which is life. Let us call it the "driver", or if you 1ike, the spirit. The questions now are:

- Is there a spirit that is different from matter?
- In other words, are we made of one thing (matter) or two things (matter and mind)?

These questions pose the everlasting problem of philosophy. So far, it seems that the notion of matter alone has disappeared, and matter now is nothing but one aspect of our existence, or better still the sensed part of the world. Basically, there are two aspects of our existence, matter and mind, or if your like, body and spirit. The questions are:

- Is matter an imagination of the mind?
- Or is it the mind that is no more than matter taking another form?
- Or is matter and mind two forms of the same thing, existence?

Three schools of thought have appeared throughout history:

The First is the materialist school, which believes in the existence of matter alone, and that there is no spirit.
The Second is the idealist school, which believes in the existence of spirit only (and calls it the mind), and claims that there is no such thing as matter in existence, and what is called matter is only our picturization of existence.
The Third school believes in the existence of both matter and mind. Islam, and other Godly religions, fall under this school of thought.

The prevailing belief in our present era, especially in Europe, is the atheistic materialistic belief after the Church was abandoned. We would like to point out here that if Christianity has its problems that made philosophers and thinkers abandon it, this does not mean that the only other solution is atheism. This is because if we correct the problems that Christianity suffers from using another idea

or concept (such as Islam, for example), then we can claim the duality of existence (i.e., matter and spirit) again without any problem or any contradiction.

It would appear that the problem of contemporary European philosophers, most of whom were born on Christian teachings, is that when they abandoned Christianity, they did not take other religions into consideration and scrutinize them. When Christianity became unacceptable to them, all other religions became unacceptable as well, and thus they rejected the notion of God. Then they began searching for the origin of the idea of God and where it came from. They came up with the conclusion that says "man is the one who created the idea of God". This is a clear deficiency because philosophers are expected search for the truth wherever it may be, and they must examine all proposed ideas and all religions. If they abandon a certain idea, they must give sufficient logical justifications.

Bertrand Russell expresses the problem of materialist philosophers by telling a lie about Islam when he says[2]:

"The populations, moreover, in order to escape the tribute, very largely abandoned Christianity for Islam."

Of course, Russell is not right, because the tribute is a small amount of money that Islam imposed on the Jews and Christians in exchange for their exemption from military service, and it is waived for children, women, the elderly, the infirm, the poor, the insane, and the disabled. This small amount was only obligatory for the man who was capable of war, and if he gave it, it would ward off his obligation to go to war, and it would become obligatory for Muslims to defend him. In contrast, Muslims themselves pay many, and higher, taxes, and on top of that they do the military service.

Is it reasonable for a person to change his religion and go to war in order not to pay this low price, as Russell falsely and slanderously claims? Is it possible that this price is as high as (Russell) claims, especially since the Muslim pays more of it in the form of zakat (almsgiving) and on top of that goes to war?

Russell was not searching for the truth as philosophers should. Rather, the most he was searching for was finding something to support his atheistic view. The European philosophers who believed in the existence of a Creator faced great difficulties because they could not justify the beliefs of the Church, which constituted the problem. They were limited by its limits, which man played with throughout history, as Russell himself says.

There is another problem that can be observed in the thinking of philosophers, especially Europeans, which is that they are obsessed with the idea of trying to explain existence as consisting of one thing, either matter or spirit. This idea can be observed with many thinkers.

It now seems that the idea of matter has evaporated and it has become clear that

[2] See Reference 2

matter is only one aspect of this existence, which is the tangible aspect of the world. There are two aspects of this existence: matter and mind, or what we call body and spirit for humans.

The question now is: Is matter the mind's perception of existence? Or is the mind itself nothing but matter taking on a different character? Or are they two distinct things that make up another, more basic type of existence?

Concerning the question of matter and mind, one of the perceptions is that matter and mind are one thing, and the difference between them is of a degree. The concept was perceived by the Persian Islamic philosopher, Sadruddin Shirrazi, (Also called Mulla Sadra[3] 1572-1641), a few centuries ago. Recent findings in physics, and recent opinions in psychology have again raised this issue of matter and mind. However, some mixing between physics discoveries and some unsure opinions in psychology have given rise to a new kind of confusion.

In the next few paragraphs, we will give a brief account of some of Bertrand Russell's ideas on the relationship between matter and-mind, and we will critique them since Russell's arguments can be considered as representative of a wide section of materialist and atheist thinkers.

2.2 Bertrand Russell and the Relationship Between Matter and Mind

The denial of spirit almost always brings with it the denial of God, and vice-versa. For if we admit to the existence of spirit, we are led to the admission of metaphysics and supernatural, which leads us to the existence of God. Although philosophers are supposed be searching for the truth, and nothing but the truth, they are not always like that, except for a few of them. They are like other people (but more intelligent) who have a certain idea and try to gather reasons to justify it. Naturally, they differ in the degree of their bias toward the idea they already hold.

Bertrand Russell was an atheist, and his opinions on creation are quite representative of atheism. We will discuss some of his opinions in the following paragraphs. Russell (1961) says[4]:

"It should be said that the old distinction between soul and body has evaporated quite as much because 'matter' lost its solidity and because 'mind' lost its spirituality".

Matter might have lost its solidity, as it is subject to scientific experimentation (in the sense that we know the atoms, electrons and spaces between them etc.), but the mind can hardly be described as such, since it cannot be subject to materialist scientific experimentation in the same way as physics (note that we are talking about the mind here, not the brain). It follows that any opinion given in this respect is no more than just that, and reserved to the belief of the initiator. In no way can science prove that spirit doesn't exist. Russell emphasizes, however, that:

[3] See Reference 3
[4] See Reference 4

"There is no evidence of any fundamental difference between the constituents of the physical and psychological world. We know less of both than was formerly thought, but we know enough to be fairly sure that neither 'soul' nor 'body' can find a place in modern science...physicists have reduced the atom to a series of events; for equally good reasons, psychologists find that the mind has not the identity of single continuing 'thing', but is a series of occurrences bound together by certain intimate relations".

What Russell says here may be true for matter but not for mind. A confusion arises, however, due to the lack of distinction. These events that matter experiences are not random events, but quite regular and bound in special ways and styles leading to the formation of the different parts of the world (or different phenomena as it may be called), i.e., systems. There is no evidence that the mind is also like that.

Even if we go along with what Russell says, our question will be:

- What are these intimate relations?
- What keeps them bound in such an incredible system?
- What is the secret behind it all that keeps them from disintegrating?

Russell goes on to say:

"Not even the most ardent believer in spiritualism could pretend to know as much evidence of survival as historians can adduce to prove that which did bodily homage to Satan".

Here it seems that Russell requires the dead to come back to give the answer. Recent discoveries have shown otherwise.

Goodman says:

"Eccles ... a Nobel Laureate has openly challenged the materialist consensus of the past hundred years by arguing that the human consists of both a physical system and an intangible spirit linked by a very sophisticated computer or liaison agent, or the brain. He anticipated the implications of more recent research on the near-death experience when he asserted in the 1960s that the human self survives beyond the death of the physical brain".

Russell reasons, however, that:

"The difficulty for science, arises from the fact that there does not seem to be such an entity as the soul or self".

It is extraordinary for Russell to deviate so much as to give such a reason. In my opinion, the difficulty of science is not that there is no such thing as a soul, but because science and its tools are limited to the physical world, and cannot go beyond it to detect or sense anything there. Science, however, does not claim that it

has reached its utmost limits. Research is still advancing and there is a lot more to discover. Russell tries to picture science as having conquered everything and, arriving at the soul, finding out that it didn't exist.

Another strange assertion for Russell is that:

"The soul as it first appeared in Greek thought, has a religious, though not Christian, origin ... The Pythagoreans influenced Plato, and Plato influenced the fathers of the Church ... in this way the doctrine of the soul as something distinct from the body became part of Christian doctrine".

- Why?
- Does that mean the concept didn't exist before the Pythagoreans and Plato?
- What about the Prophets and religions that existed in the Middle East well before that?

What he says is historically refuted. The concept of spirit existed in the east well before the Greeks came into the arena, and Christianity never needed Plato to tell it of the concept of soul. It had it as an intrinsic part of its doctrine and beliefs right from the start.

2.3 The Third Basic Stuff

To explain existence, in his book, *The Analysis of Mind*[5], Russel argues as follows:

"The stuff of which the world of our experience is composed, in my belief, is neither mind nor matter, but something more primitive than either. Both mind and matter seem to be composite, and the stuff of which they are compounded lies in a sense between the two, in a sense above them both, like an ancestor".

So then, there is a third stuff which is basic. But is this third stuff materialist, or non-materialist?

2.4 The Dilemma of the Image

Russell goes on to talk about clear physical and mental events and the differences between them. He arrives at the formation of images in our minds, which is difficult to explain materially. He says:

"It is the causation of images that is the vital problem. We have seen that they are subject to mnemonic causation, and that mnemonic causation may be reducible to ordinary physical causation in nervous tissue. This is the question upon which our attitude must turn towards what may be called materialism. One sense of materialism is the view that all mental phenomena are causally dependent upon physical phenomena in the above-defined sense of causal dependence. Whether this

[5] See Reference 8

is the case or not, I do not profess to know. The question seems to me the same as the question whether mnemonic causation is ultimate, which we considered without deciding. But I think the bulk of the evidence points to materialistic answer as the more probable".

The difficult problem, it seems, is trying to relate the causation of images to material phenomena, which to Russell is an insoluble question, and one which he leaves unsolved.

- If this is the situation, what makes him say it is materialist?
- And if there is evidence, as he says, why can't he decide on it?

I find a contradiction and indecisiveness that is not clearly understood. He should either leave the matter undecided, or relate it to materialism with hard evidence. What is happening here is that no decision can be made on the answer, yet a shift of opinion to materialism is taking place without any evidence or logical justification. The only reason I can see for this confused situation is the prejudice against the existence of soul, perhaps because admitting it leads to admitting the existence of God. This would mean for Russell perhaps, going back to Christianity, where the contradiction is even more unbearable for him. Hence, Russell is really besieged, and has to remain that way. To get out of the situation he makes the following attempt:

"'The mystic himself may be certain that he knows, and has no need of scientific tests; but those who are asked to accept his testimony will subject it to the same kind of scientific tests as those applied to men who say they have been to the North Pole".

Here scientific evidence is required. Scientific evidence entails detection, and detection entails materialism. This is obviously impossible since metaphysics by definition is not material and can never be subject to detection.

Let us go back now to the question of image, and whether it is materialist or not. Let us imagine looking at a train[6].

- What is the image that we conceive of the train in our minds?

The answer lies among three probabilities that the schools of thought have differed upon:

The first is that the actual train is the picture represented in our perception. This is obviously impossible since sometimes we see things that are only imagination, and since what we have of the seen object is only the light rays reflected from it.

The second possibility is that the perceived picture is a material production that exists in the tissues of perception; But this can be refuted, also, since the picture

[6] See Reference 6

perceived, with its size and all its dimensions of length, width and height, cannot exist in a small material collection of tissues of the brain. I do not deny that certain effects do take place in the nervous tissues to produce an image, but this material image (on the brain tissues) is not the image conceived by the mind, because it does not possess the geometry that the conceived image possesses. And just as much as that we cannot make a picture of the train, having equal, or parallel, dimensions as that of the train, on a small piece of paper, we cannot make a mental image of that train on a small portion of tissues of the brain. To print the "large" on the "smaller" is impossible. Note that the mind, through the image it conceives; perceives the large dimensions of the train, as well as the small and large parts, and it certainly perceives that the train is larger in size than the brain. This was Russell's difficulty.

The third possibility left for the perceived image of the train is that it is immaterial and exists outside the matter. This is what is meant by the metaphysical concept of perception. This concept is supported by the invariability, which means that the perceived image tends to be invariable, and does not change with the reflected image of the train on the brain tissues, such as when you look at the train from a farther distance. Despite the fact that the reflected image is smaller, the mind conceives the same original image, even though previous experience may be required. The fact remains that the conceived picture remains invariable while the reflected picture varies, which clearly obviates the non-material nature of the perceived image. Hence, the problem of perception of image is solved.

Russell, nevertheless, goes on to create somewhat of a contradiction to his previous shift towards materialism. He says:

"*I think, however, on grounds of the theory of matter ... that an ultimate scientific account of what goes on in the world, if it were ascertainable, would resemble psychology rather than physics in what we found to be the decisive difference between them".*

There is a lot of indecision here. In this last statement a violation of the notion of a third basic stuff of which matter and mind are constituted is detected. If the final thing resembles psychology rather than physics, which would mean mind not matter, then there is no need for the third stuff and the ultimate is mind not matter. This is why he points out that:

"it is wrong philosophy of matter which has caused many of the difficulties in the philosophy of mind ... Mind is a matter of degree, chiefly exemplified in number and complexity of habits ... All our data, both in physics and psychology, are subject to psychological casual laws; but physical causal laws, at least in traditional physics, can only be stated in terms of matter, which is both inferred and constructed, never a datum. In this respect psychology is nearer to what actually exists".

2.5 The Swing

Russell's swing between whether the ultimate is matter or mind is quite clear. Although he is almost reaching the truth about the ultimate, his material outlook

screens the final image of actual reality from his mind. He is not really making it one clear thing, matter or mind. Rather, he states that mind is a degree of matter and that psychology is nearer to what actually exists. The obsession with trying to show that the world is made of one ultimate thing prevails in Russell's thinking.

However, because the matter and mind are two separate constructions, then when a man dies the two constructions disintegrate, and hence it is not possible to reassemble them again. He never talks about how they assembled in the first place. He says:

"If we are to believe in the survival of a personality after the death, we must suppose that there is continuity of memories or at least of habits, since otherwise there is no reason to suppose that the same person is continuing ... Habit and memory are both due to effects on the body, especially the brain ... the effects on the body, which gives rise to habits and memories, are obliterated by death and decay, and it is difficult to see how, short of a miracle, they can be transferred to new body such as we may be supposed to inhabit in the next life ... The continuity of a person throughout the life of his body, if, as I contend, it depends upon habit formation, must also depend upon the continuity of the body ... Personality is essentially a matter of organization. Certain events, grouped together by means of certain relations to form a person. The grouping is effected by means of causal laws – those connected with habit-formation, which includes memory - and the causal laws concerned depend on the body. If this is true - and there are strong scientific grounds for thinking that it is - to expect a personality to survive the disintegration of the brain is like expecting a cricket club to survive when all its members are dead".

What all this entails is all quite serious because what is projected is a requirement to see the spirit surviving in this world just as it is surviving when it is inside the body. This is taking for granted that material existence is the only type of existence there is, which is something that has to be proven first, rather than assume it is the reality. Going back to the third stuff theory:

- If the phenomena making the mind are different from those making the body, why should we assume their destruction when the material phenomena are disintegrated?

We can assume their survival also. The theory, however, does not explain how the mental construction comes about. What l see it leading to is the following: after the third basic stuff there comes the matter, and that is all (before the creation of life). In this theory, it would be extremely difficult to imagine how life and mind were constructed at a later period of time. But what Russell did not acknowledge was the fact that mind controls matter such that matter gathers to build up into sophisticated systems (or bodies). In other words, the phenomenon called mind controls the phenomenon called matter such that mind drives matter like a driver driving a car. So here we have two systematic sets of phenomena:

- **One of them**, which is matter, is passive, or the slave, and,

- **The other one**, which is mind, is active, or the master

There seems to be a hierarchical order. What is strange about this, however, is that what existed first was the slave. This means that the master was born from the slave. This is because, according to the theory, there existed the third stuff first, which was in the form of matter only. It follows that the whole existence was in the form of matter first, as one cannot conceive the existence of matter and part of the third stuff in the form of a pure third stuff,' which became mind later.

Another difficulty is the fact that by new births, new minds are created:

- Either the matter is changing to mind in which case the theory of the third stuff is rendered unnecessary,
- Or there still exists part of the third stuff in its pure form and it is somehow, in a very sophisticated way, changing to mind and bonding to matter in a way that they appear almost as two aspects of the same thing.

In the latter case, they separate at death. So:

- What prevents them from rejoining again under similar conditions to those which made them join?
- Can we not conceive resurrection in this way?

2.6 Failure of the Third Stuff Theory

It is clear that the theory is not very successful in explaining the essence of existence. Combining matter and mind as per this theory is no different from the notion of the Christian philosophers who advocated that the matter and spirit are two distinct things. Russell criticized this idea bitterly, only to say it himself in a different way.

Another difficulty for the theory is that it is difficult to explain how life in the sperm combines with the life in the egg during ferti1ization to become one life emerging as a human. (It is to be noticed that the same thing happens in any plant or animal for that matter). The same difficulty which the Christian philosophers met. To solve it, they said the spirit enters the body at a later stage.

Yet another difficulty with the theory is that it doesn't explain how the mind matures, which can be looked upon as a growth in the world of existence.

- How do thoughts, memory, power of perception and reasoning, will and consciousness, grow from the third stuff, while man only eats food, which is matter entering his body?
- A physical growth of the body can be observed because matter adds to matter. But how does the mind grow if it is derived from different phenomena, as man does not inhale those phenomena or eat them?
- If we say mind takes from matter and grows, then there is no need for the third stuff.

One thing worth mentioning here is that the mind is a higher form of construction, and existence, since it controls matter. Hence, mind possesses characteristics that matter does not. Note that matter, when it is alone, does not act, or change in the same way as when it is controlled by mind (when there is life in it). This brings us up against materialism also:

- If the mind is a form of material, why is it limited to certain parts of the matter (that become alive) rather than the whole matter in existence?
- Also why is it that dead matter cannot change into mind except under certain conditions where other minds have to intervene to change the matter into mind (by breeding)?

Russell, in his theory that we have just discussed, advocates that there is no " driver" to the body, and there is no spirit; what exists is no more than a collection of phenomena connected by intimate relationships. He points out that:

"The primary facts which we can observe have no such dualism, and give no reason for regarding either 'things' or 'persons' as anything but collection of phenomena".

Here no differentiation is made between the phenomena giving rise to matter and those giving rise to mind. I do not know what happened to the third stuff and the dualism of the mind phenomena and matter phenomena. What I would like to clarify is this:

No doubt when we get down to basics, existence appears to be a collection of relations, but these relations are not random. Instead, they are regular and bound to follow definite routes and directions to building up the matter, mind, and the existence that we sense, whether inside or outside us. These relations influence each other in a controlled and regulated manner, not randomly. A good example is the clear difference between the relations that-make a stone, and the relations that make a tree. Also, the relations that make matter, and those that make mind. These are distinct forms of existence.

In his book, "*Why I Am Not Christian"*, Bertrand Russell argues that:

"The part of this doctrine which concerns the present life is pretty certainly false. The matter of the body is continually changing by processes of nutriment and wastage. Even if it were not, atoms in physics are no longer supposed to have continuous existence; there is no sense in saying: this is the same atom as the one that existed a few minutes ago. The continuity of a human body is a matter of appearance and behavior, not of substance".

There is a great misconception in this conclusion. The atom does not change. Things run around inside it, transforming from one sort to another within it, but the actual atom does not change as an entity, and it does not disintegrate or change into something else. Otherwise, it would necessarily follow that the body's constituents and characteristics change; An example is that the iron stays as iron, and likewise with other substances. It is true that there is motion within the atom, but it is not a

vanishing act. There is no evidence that the transformation of the infinitesimal constituents of the atom from one sort to another is broken in time interval where there is a period of time during which nothing exists (i.e. void). The transformation takes place in a form similar to that of peeling off an orange skin, where the skin comes off and simultaneously the core appears. There is no time duration in which the skin comes off and there is no core. Hence Russell's conclusion that there is no continuous existence, and that the atom of today is not the atom that existed yesterday, is going too far, and is not to be taken without questioning. It is, actually, not correct.

As for the actual substance of the body, it is obviously changing, and there is no reason, or need, to assume it constant. We can see it when we become fat or lose weight. Russell confuses the continuity of the body's existence with the actual substance that is in it. The substance changes but the person looks the same. This is an excellent proof that the same person can be resurrected with different substance, yet having the same body. Religion advocates just that; it never advocates that the same substance stays; Russell disproves an assumption he makes, which he wrongly claims that religion advocates. We will see, at the end of this chapter, how Mulla Sadra[7], explained this situation a few centuries ago, an explanation of which a lot of people are not aware.

Russell goes on to draw the same analogy for the mind as for the matter. He says:

"The mental continuity of a person is a continuity of habit and memory: there was yesterday one person whose feelings I can remember, and that person I regard as myself yesterday; but in fact, myself of yesterday was only certain mental occurrences which are now remembered, and are regarded as part of the person who now recollects them. All that constitutes a person is a series of experiences connected by memory and by certain similarities of the sort we call habit".

Here again the occurrences are assumed to be disconnected in time (following the model of atomic changes). Hence, they are a series that is connected by memory.

- But what is memory?

According to the theory it must also be a series of occurrences.

- The question now is what connects these occurrences to make a memory, before this memory can connect the series of occurrences that make a person?

If they are not connected by anything, it follows that the whole thing is broken down because the bridge is missing. If they are connected by something that makes them continuous, it follows that there is no reason why we cannot assume the series of experiences and the phenomena that make the mind to be continuous also, and at the same time be connected to memory in some way, for example radially, like how the central processor unit of a computer is connected to a memory. Hence, the similarity that Russell draws between the occurrences which make the mind and the

[7] See Reference 3

occurrences which make matter (after assuming the latter is connected without a proof) is an assumption that we do not have to accept.

Another important point to mention here is that the disconnection between occurrences assume one of two possibilities:

The first is that the single occurrence changes from one type of existence to another, then back again. This amounts to saying that there is no discontinuity in existence. Hence, that "I" is continuous.

The second possibility is that the single occurrence transforms from existence to non-existence then, back again to existence. In other words, there is non-existence between every two existences (note that an occurrence is existence). This is profoundly rejected since the existence does not change to non-existence. if it did, it would never be able to come back again. However, to say that existence transforms to non-existence and then back again, amounts to saying that contradictions can interchange, which is impossible by definition.

Other basic question re:

- What is an occurrence, anyway?
- Is it a solid particle of existence?
- Or is it made of another series of other occurrences?
- How big is it?

Let us go back to other issues in Russell's statements above. He says:

- *"There was yesterday one person whose feelings I can remember".* Who are you, and why would you remember the feelings of that particular person (who is another person), not anyone else? Who gave you the ability to remember?
- *"and that person I regard as myself yesterday".* Why would you do that?
- *"but in fact, myself of yesterday was only certain mental occurrences which are now remembered".* What a contradiction *"myself yesterday"*!! How do you know it is yourself? and why is there a need for the occurrences to be remembered?

The theory of separate occurrences that make a series does not explain existence. I think that matter may be explained as a series of occurrences that are not disconnected by the transformations or the changing process. Science has shown that these changes go in a cyclic fashion where an entity transforms to other entities, then come back to the same entity again, and so on. The mind, however, cannot be explained this way since it is a different form of existence than matter. To say that *"myself of yesterday was only certain mental occurrences which are now remembered,"* does not explain anything and, certainly does not mean that there is discontinuity, and that the "I" of yesterday has died (which is implied in the above statement), since the question that may be asked is:

- Who is the present' 'I" that remembers?

- If the yesterday I dies, where did the present I come from?

2.7 Russell and Descartes

Bertrand Russell criticized Descartes for his famous statement, *"I think therefore I exist"* by stating that this sentence is no more than unrelated and unconnected linguistic expressions. In his book, "*History of Western Philosophy"*[8], he points out that:

"the 'I' that has been proved to exist has been inferred from the fact that I think, therefore I exist while I think, and only then. If I cease to think, there would be no evidence of my existence".

He goes on to say about Descartes:

"'I think' is his ultimate premise. Here the word 'I' is really illegitimate; he ought to state his ultimate premise in the form of 'there are thoughts.' The 'I' is grammatically convenient, but does not describe a datum. When he goes on to say 'I am a thing which thinks,' he is already using uncritically the apparatus of categories handed down by scholasticism. He nowhere proves that thoughts need a thinker, nor is there reason to believe this except in a grammatical sense".

Russell's objection does not seem to fit. He talks about a period of time which comes later than that which Descartes is talking about. Descartes never said it was enough to think once for his "I" to exist forever. It is quite clear from Descartes' statement that he means the 'I' exists while experiencing the thinking only. Russell, in another book, "*The Problems of Philosophy"*, 1978, emphasizes his above opinion by saying[9]:

"But some care is needed in using Descartes' argument. 'I think, therefore I am' says rather more than is strictly certain. It might seem as though we are quite sure of being the same person today as we were yesterday, and this is no doubt true in some sense. But the real self is as hard to arrive at as the real table, and does not seem to have the absolute, convincing certainty that belongs to particular experiences. When I look at my table and see a certain brown color, what is quite certain at once is not 'I am seeing a brown color,' but rather 'a brown color is being seen.' This of course involves something (or somebody) which (or who) sees the brown color; but it does not itself involve that more or less permanent person who we call 'I'. So far as immediate certainty goes, it might be that the something which sees the brown color is quite momentary, and not the same as the something which has some different experience the next moment".

Russell is clearly talking about whether the 'I' is continuously existing or not, rather than talking about Descartes' statement, which describes the existence of the 'I' that is in a state of thinking for any infinitesimally short period of time. Whether this 'I' is the same 'I' the next infinitesimal period of time or not is another question.

[8] See Reference 2
[9] See Reference 5

Russell, however, clearly considers the basic phenomena that constitute the 'I' as changing with time; hence, he doubts the next 'I' to be the same as the previous 'I'. If, as Russell, assumes, the 'I' changes with time, it follows that there is a moment of time between the two 'I's during which there is an absolute void. This is clearly nonsensical because existence does not become void, and void cannot produce anything. If the 'I' goes to void, it will not be able to come back.

If the phenomena constituting the 'I' disintegrate, then integrate again to form another 'I', it follows that everything is lost, and the second 'I' will not remember the first 'I'. However, for all the phenomena that constitute the 'I' and memory to disintegrate, then integrate to form another 'I' and another memory which are identical to the first ones, involves an unnecessary and very complex process that can hardly be imagined.

However, Russell does not object to the existence of the thinking 'I' during the process of thinking. Hence, he really does not object to Descartes' statement. But for the sake of argument, he indulges in a different topic altogether and relates it to Descartes' statement.

- One may argue that since he seems to have accepted Descartes' notion, the ambiguity can be solved by stating further that "I keep thinking, therefore I keep existing". Stopping thinking is, like Russell says, stopping existing, which is actually what happens when one dies.

If it is assumed that the phenomena change within specific periods of time, whether we are thinking or not, the violation of the acceptance of Descartes' first statement, and the assertion of it by Russell in saying that if you experience anything then you exist, is detected. This is because the question that is posed is:

- How small is the period for which the 'I' exists?

No agreement can be reached, as one can go on shortening the time until one assumes the period between the successive *'I's to be zero, i.e., continuous 'I'.*

The second objection voiced by Russell is that Descartes should have proven the existence of thoughts. Rightly so, but thoughts are, similar to the 'I', not a datum either. Thoughts are a collection of certain phenomena in a special systematic flow, which presumably needs that which executes the systemizing process. The thoughts do not make the 'I', it is the 'I' that builds the thoughts since the thoughts are not thoughts before they are systemized, but just scattered phenomena. Hence to say that Descartes should have made his premise in terms of thoughts, not the thinker, is not valid; because the thinker necessarily comes before the thoughts just as the builder necessarily comes before the building.

2.8 Descartes Error

Russell did not prove Descartes wrong in his criticism. The mistake in Descartes' thinking was his model of doubt, which, he thought and which he believed would lead him to his goal.

When Descartes' doubted the existence of everything except the thinking 'I', and said, ' 'I think, therefore I exist' " he really should have doubted the existence of the very language he used, because it did not exist prior to him and "his thinking". Language came after his existence because nothing existed yet. He really had no right to use it to say his famous sentence "I think, therefore I exist,". Under any circumstances, he had to prove its existence first, then define it, and give it meanings before using it.

There is, however, another misleading aspect in Descartes' thinking which is his use of logic to prove his existence by saying "I think, therefore I exist," which is a shorter way of saying "I think, and everything that thinks exists, therefore I exist". He considered that logic existed, and that the laws of logic were correct. He didn't tell us about who brought them into existence, and who proved their correctness.

When Descartes used logic, he implicitly assumed the following:

1. That language exists; hence he used it to express himself.
2. That logic and its laws and principles exist, and they are correct and acceptable, and he used them.
3. He also assumed that:
   - We exist and he was trying to prove his point to us,
   - We understand the language and have accepted it,
   - We understand the logic and have accepted it,

Evidently, when Descartes thought he doubted the existence of all things, he was quite wrong. He didn't doubt the existence of anything at all. In fact, he implicitly admitted the existence of everything, even though he was not aware of it. It is also clear that when Descartes claimed to doubt the existence of all things, he confined himself to a prison of his own making, that he could not come out of, to announce who he was. The road of skepticism does not lead to the truth.

This way of thinking led Russell to say that when one dies the whole thing disintegrates. He argues:

"If, therefore, we are to believe that a person survives death, we must believe that the memories and habits which constitute the person will continue to be exhibited in a new set of occurrences.

No one can prove that this will not happen. But it is easy to see that it is very unlikely. Our memories and habits are bound up with the structure of the brain, in much the same way in which a river is connected with a riverbed. The water in the river is always changing, but it keeps to the same course because previous rains have worn a channel. In like manner, previous events have worn a channel in the brain, and our thoughts flow along this channel. This is the cause of memory and mental habits. But the brain as a structure is dissolved at death, and memory therefore may be expected to be also dissolved. There is no more reason to think otherwise than to expect a river to persist in its old course after an earthquake has

raised a mountain where a valley used to be".

After having said that there is no continuous soul, just memory and habits, Russell goes on to say that such habits will not survive after the physical disintegration of the brain tissues. What he is talking about is the survival of actual images and perceptions within our world. No one can disprove this as he mentions, but this conclusion was made on the assumption that everything is material. But if the spirit (the driver) is immaterial, which it is, and if it is continuous, which it is as we saw, then the person will survive death. However, the example of the river is not acceptable because the brain is not a passage like the riverbed, and the mind is not just thoughts that flow through the brain like water flowing through the riverbed.

2.9 The Mind is a Builder

The mind is a designer, a builder that constructs the thoughts in a way that the scattered phenomena that constitute the thoughts are organized into certain systematic patterns, whereby they become connected by definite special relations. The mind therefore is a builder that makes thoughts, using the brain as a tool. Thoughts don't exist by themselves. What exist are the phenomena that constitute the building blocks from which thoughts are constructed; these exist in a scattered fashion, just like the bricks that make a building, since otherwise there will be no need for the brain to think. The building is not there because the bricks are there; only after they are arranged in a system, do they become a building. Likewise, those thoughts don't exist because of the existence of some phenomena - only after the mind connects these phenomena by certain specific relations, do they become thoughts. If this tool (the brain) dissolves, the builder remains and can reconstruct the thoughts with another tool (note that memory and habits are part of the thoughts). Hence survival after death and resurrection is can be easily understood.

The proof of the mind being a constructor lies in the fact that even if two people are brought up under exactly the same conditions, they will never be similar in everything. Each will have his/her own personality and way of thinking. No two are identical in personality, not even identical twins.

Going back to Russell's theory, however, it follows from this theory that the spirit does exist anyway, although he denied it. He denied the survival of spirit even though separating the spirit from the body does not entail a definite reversion to the basic stuff, i.e. disintegration. The possibility for its survival remains, therefore, quite possible. It is to be noted here that:

- Matter does not go back to the third stuff after death
- It remains as it is, but the body (which is the image) disintegrates
- The image (body) is confused with matter, and this is where the problem lies
- In fact, there is neither disintegration of matter nor of spirit at death

The notion of a separate body and spirit has great disadvantage. Let us call:

- The relations that make the mind, as the mind-form of existence, and

- The relations that make matter, as the matter-form of existence.

Now, if the mind-form controls the matter-form, then it is obviously a higher form of existence. It follows that since the mind-form comes from the third stuff, then there are two possibilities:

- One is that the third stuff is a higher form than the mind-form, i.e., more intelligent. The theory does not explain the implications of this. This result demonstrates that the basic stuff is not so basic since it will be intelligent, which violates the theory itself.
- The second possibility is that there is another form of existence higher than the mind which carries out the design.

The theory of separate mind and matter as advocated by Russell, or the separate spirit and body advocated by others, makes it difficult to perceive how these separate elements influence each other the way they do in the living human being.

2.10 The Spirit and the Soul

- What is spirit?
- And what is soul?

People always use the two words spirit and soul interchangeably. Philosophically, it is called the mind. This causes a lot of confusion.

- The spirit is not the soul
- They are two different things
- However, without spirit there is no soul. The spirit gives life, and the soul is the mind
- Both spirit and soul are non-material
- The spirit makes a thing alive
- The soul is a complex thing and grows in the world of existence:
  - It only exists in a living thing. So, it needs the spirit to be there first
  - The soul is what makes a person
  - Hence, it is where the feelings are and where the thinking is
- The spirit is the source of life, while the soul is the driver of the living person

2.11 The Spirit

The only thing that we can say about spirit is that every living thing has a spirit. The difference between a living thing and dead matter (life and death) is the spirt. Since spirit is nonmaterial, there is no way to scientifically test for it and know what it is. Scientific tools are limited to sense material effects.

- How is the spirit created?

For any living species, its first spirit was created by God to make it alive. Subsequent living members of the species draw their spirits from the existing

spirits, in a splitting manner (see below). For man and animals, a spirit is created in the sperm, and a spirit is created in the egg. For plants, the spirit is transferred to the seeds from the mother trees.

The spirit runs through every living cell because a cell that has no link to the spirit is a dead cell.

- The spirit carries the instructions for the soul.

The spirit does not grow as the living species grow.

2.12 The Soul

The soul is also nonmaterial. It is a more complex existence in the sense that it is made of several components. The soul is in fact the mind. The soul (being the mind) is more advanced in human (with the will power and consciousness) than other living species.

In human, the soul grows as the person grows. The soul accommodates both:

- Instincts and feelings
- Rationality

People are judged by their souls, whether good or bad, because the soul accommodates the will and rational thinking faculties. The soul has the will power, the ego and desires.

The soul does not run in every cell in the body, but observation and science tell us that it is accommodated in the brain and heart. However, recent advances in science indicate that there is intelligence in the living cells[10]. So, the soul may also run in every cell.

- How is the soul created?

The soul is created as a result of the fertilization of the egg by a sperm; that is: the soul is born when the first cell of the living is made. The soul, then, grows in a similar manner of how the body starts forming and growing. The instructions of the birth of the soul, the complexity of the soul is carried by the spirit.

2.13 The Perfecting Motion Theory of Mulla Saddra

The Persian Islamic philosopher, Sadruddin Shirrazi, (also called Mulla Sadra 1572 - 1640)[11], conceived the explanation a few centuries ago. According to him the mind and matter are two different forms, but not as in the conception held by Russell or the Christian philosophers. He says:

[10] See Reference 10
[11] See Reference 3

"The matter in its consummating characteristic motion, that is, its purifying process, which takes it higher and higher in the realm of existence, moves towards perfection, and keeps perfecting until it loses its materialism under certain conditions and becomes a non-material existence. Hence there is no separating limit as such between matter and mind, rather they are two degrees of existence, connected by the perfecting motion (or process). The spirit, despite the fact that it is not material, has a material relation because it is the higher stage for the perfection of matter in its perfecting motion."

The same conception can be said for the soul.

The idea stems from the fact that there is no nothingness between the levels of existence, but instead these levels are continuous and connected to each other. According to this understanding, the relationship between matter and mind, and their influence on each other, can be understood without difficulty since mind is not a thing separated from matter, rather it is a material image after rising to the world of perfection through the perfecting motion.

The difference between matter and mind is like the difference between a high heat and a heat that is one degree higher.

This does not mean that the mind is a product of matter, but it is a product of its motion towards consummation. The perfecting motion does not stem from the matter itself because motion is the emergence from potential to action.

- Potential does make action,
- And the possible does not make the actual

The perfecting motion has its cause outside the concept of moving matter. The mind (spirit and soul) is the result of this motion, and the motion is the bridge between matter and mind. Hence, the motion necessarily results from an outside cause.

spirit is alive, as we define life to be the ability to use and manipulate matter to sustain the ability of motion (inner and/or outer motions). Soul is a more complex existence as we define that to be the perception, consciousness, ego, will and ability to judge. Matter is dead, as we define death to be the loss of ability to use and manipulate matter. Notice that plants and animals are alive, with a lower degree of perception, consciousness and ability to judge than man. Hence, they have spirits, and perhaps some have souls, but of a lower degree (less or no consciousness). Some plants move their leaves to capture insects, which suggests a certain degree of consciousness. Also, some laboratory experiments showed some sensing that plants have.

The outside cause is the Divine Super Intellect whom we call God, who is the Creator of all things. It is to be understood that neither matter is mind nor mind matter, but two interconnected continuous levels of existence.

In this notion no contradiction exists, whether between matter and mind, or with scientific discoveries, however advanced they may become in the future.

2.14 Combination of Sperm and Egg

This theory also explains how the sperm and the egg combine to make one person. If the spirit was a separate entity from matter, the situation would be impossible to explain, which is what led some philosophers, such as St. Thomas Aquinas, to say that the spirit is not transmitted with the semen, but is created afresh with each man.

To say the spirit is transmitted with the semen would pose the question:

- What about the spirit in the egg?
- If the egg also has a spirit, then one would ask how do the two spirits become one (one person)?
- And if it does not have a spirit the question would then be, if it is dead, how does it become alive?

Obviously, the safest way for these philosophers to address this subject was to say the spirit was created afresh with every man. This led Bertrand Russell to comment sarcastically, *"when a man is born out of wedlock, this seems to make God an accomplice in adultery"*. But with Sadra's interpretation of the spirit and its relationship to matter, such a comment is rendered unnecessary.

Sadra's theory is the only theory that explains how the sperm and egg amalgamate to eventually become one spirit and one soul. As the new creature (after fertilization) grows materially (in size) and becomes more complex, its soul also grows but in complexity of existence not in size (there is no size here). The matter, in its new complex organic arrangement, becomes under the right conditions for the soul in it to move (through its motion toward perfection in the realm of existence) toward purification, developing more and more toward consummation. The soul of a human, of course, never reaches perfection as such because perfection is God's virtue, but it reaches a lot higher level in the realm of existence than that of animal (for example), until it possesses consciousness. The souls of plants and animals do not reach as high as that of man.

Matter does possess the potential for spirit and soul, but this potential does not come into action by itself. Hence, matter never evolves to a living, or conscious, thing on its own. But when the right conditions are there, which are the:

- Organic arrangement
- Pre-presence of life,

which is to say, the existence of spirit and the perfecting motion (that bridges matter to spirit). Only then the potential is emerged into action. Matter then is perfected until it loses its materialism and becomes spirit and soul, which explains how mind grows with the growth of the body. The soul keeps growing under these conditions, just as the body keeps growing, and both grow by feeding, i.e. taking matter into the body.

- Hence, the pre-existence of life (spirit) is necessary for the consummation of matter to spirit and soul.
- And it is this pre-life that carries the instructions for the limit of consummation of the matter, whether it will become the soul of plant, animal or man

Souls of plants, animals and man are different from each other, but in degree, meaning in level, not in nature (in the same way that different organic materials make the different living creatures). Plant soul is the lowest. Animal soul is more consummate than plant soul, and human soul is more consummate than that of animal. The degree of consummation is carried by the pre-life (the spirit) similar to the way that genes carry the information which decides the physical structure and the traits of the species.

It follows that a pre-creation of life is necessary for life to have existed and to continue, and to decide its level in the hierarchy of existence. That is to say, spirit existence is a prerequisite for the production of more spirits from matter (i.e. to get the action out of the potential). It follows that the first life must have been created by super intellect, entailing the pre-existence of this super intellect, which we call God.

We can state that matter and mind (spirit and soul) are two faces of the same existence:

- One is passive (matter),
- and one is active (mind)

Both are two links in the chain of continuous existence. Existence, however, has to be continuous because it cannot be perceived how void would separate between the different levels of existence. since in this case it would not be possible to link them.

This theory explains better how the two spirits of the sperm and egg combine, since they naturally and automatically merge when the two matters constituting the sperm and egg come together.

2.15 The Basic Unit

It is well known, scientifically, that the sperm and egg represent the basic units that can combine to make a new offspring. It is not difficult to see that the spirits in the sperm and egg also represent the basic units of spirit. Just as a sperm or an egg represents a unit cell, the simplest form of a complete organic unit that the matter has to be shaped into before it is ready to receive life, the spirits in the sperm and egg represent the simplest form to combine to make one spirit of the offspring.

Only in this simplest form can the two cells of the sperm and the egg, and their spirits, combine.

- When the two spirits of the sperm and egg combine, a soul will be born.

Only in this basic form (of one cell) can the organic materials of the sperm and egg join, to produce a new life. Combining normally happens at the simplest possible level. Afterwards both the body and soul start growing in complexity in the realm of existence. The body is the component that we are able to sense and see. The soul (and spirit) is the component that we are unable to see. The conscious mind is the highest stage of soul, hence, even though the soul does exist in the first stages of embryo, the conscious mind starts developing only after the formation of the tools through which it acts – which are the brain and heart.

The mystery of inhaling such phenomena is cleared up. Contrary to the third stuff theory, the mind grows according to this theory in a highly controlled manner to a system for which memory and habits are but branches and accessories or supplements. This explains the phenomena of life and mind better than Russell's theory, which renders the mind into a nothing more that irrelevant phenomena.

It is to be remembered here that what we have said amounts to saying that God creates the living things from matter by changing matter into spirit and soul.

- There is no evolution of matter into spirit,
- But there is a change of matter into spirit and soul under certain conditions set by God and they continue to work the way they have been patterned by Him,
- The conditions for changing matter into spirit and soul are the shaping of matter into organic form and the existence of the first spirit by creation (for every type of species),
- After that, the process of multiplication continues like any other phenomena in existence that God has ordained.

Because life is a higher level of existence than matter, we say that matter consummates and changes into spirit and soul, i.e. it rises from a lower level of existence to a higher level of existence (under the above-mentioned conditions). This by no means implies that matter is of less value compared to spirit, but what is happening is a change from one level of existence to another. Spirit is described as a higher level of existence than matter because it controls and manipulates matter. In other words, there is a hierarchy in the levels of existence, and all are the creation of God.

The theory, however, also makes it easier to imagine how life is preserved in viruses, seeds and eggs for a long time, and how spirit and body affect each other since they are but one thing of different degrees and they are firmly connected as one flow of existence. The theory also gives the only proper explanation of how life is created in the new living cells where this life is a copy and not a transformation from other living cells, because the mother cell does not die when the new cell is born in the living body.

Finally, through this theory that links matter and mind in the most extraordinary way, one can conceive how the soul may perfect itself under certain conditions to

dissolve in the existence of the Creator and becomes connected to Him after consciously perfecting itself to the absolute or near absolute stage. This happens to Prophets and messengers only. This is the highest stage of consummation in the world of existence. It does not happen randomly, but consciously. The condition which makes it possible is the total rejection of the ego.

The flow of perfection goes from our existence, in a flow pattern, to other levels of existence, and eventually to God, who is one of His Type and who is the ultimate. He is everything. He is the Singular Essence.

This is not to say that we and God are one type of existence. What we are saying is that since void cannot be perceived to exist, the existence must be continuous, going from one level to another. The types of levels and the way they are connected are only known to the Creator who designed everything. We can think of the relationship and connection between God and the creation as the light and electricity. When the electricity is turned off, the light disappears.

A void would contradict the absolute existence of God. The concept of void is a human creation and it is a relative concept not absolute. The birth of new living things is the construction of existence phenomena from one type to another, which (because of our limitations and ignorance of the essence of existence) seem to us as new things (images) that were not there before.

2.16 The Operating System

The genetic code is a set of instructions, and it is a complex system. It has a command center and branches that receive the instructions, decipher them and act accordingly. Each part of the cell knows:

- Which instructions belong to it, and which do not,
- How to obey these instructions, and how to function, i.e. what to do

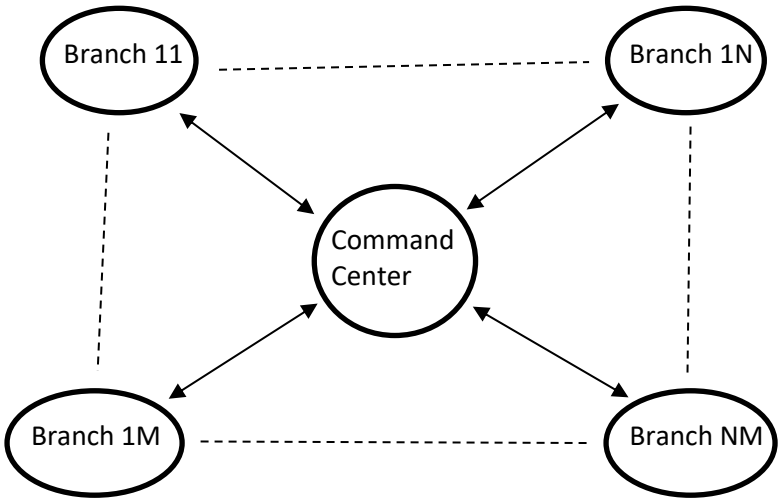

Figure 1: Genetic Code Command Center and Branches

One can imagine the genetic code system in the form of a star, which has a center of command and branches as shown in Figure (1). Each branch represents one function of the cell, such as feeding, breathing etc.

Obviously, such a complex set of software instructions would require an operating system (similar to a computer or a microprocessor).

The question is:

- What is the operating system for the genetic code?

Could it be the spirit?

It would seem that it is not unsafe, or detrimental, to assume that one of the functions of the spirit may be to operate the genetic code. This does not mean that operating the genetic code is the only function of the spirit. The spirit may have other, more complex, functions.

It is to be noted that the genetic code is a set of instructions. By nature, it is not a material thing. What is normally projected as the spiral drawing of the chromosomes are not the genetic code, but the hardware that curries the instructions.

2.17 Do we know the Essence of Matter

Despite the fact that people talked abundantly about the matter, whether philosophically of scientifically, we still do not know the essence of matter, neither do we know the essence of spirit. It is useful here to bring the attention to the fact that knowing the small particles, such as the atom, electrons protons, etc., is only going around the matter, and not getting into its essence, because we still do not know the essence of these particle, and why they are the way they are.

2.18 Matter and the Images

Talking about matter changing while the body remains, Mulla Sadra[12] says:

"The designer who is above the matter and the goal which is above the matter are two remote causes for material things. If these two reasons were sufficient for material things to be there, these things would have always existed, and destruction and devastation would not touch them. These things would have contained the perfections that are suitable for them from the beginning. Their last would have been the same as their first. But these two remote causes are not enough. There are also two near causes that have their influence. They are the matter and the image.

[12] See Reference 3

On the side of image, the contradiction governs, and the primary configurations accept corruption. All matter has the ability to have contradictory images. Therefore, any existing thing has two contradictory types of ability and two contradictory kinds of inevitability, one of them from the image side and the other from the side of the matter. The image requires that the existing thing must remain. preserving its status. The status of matter changes and there exists in it another image contrary to the first one. Since it is impossible for these two possessions and contradicting compulsions to be true in one thing, the matter cannot exist containing contradicting images at the same time. The Benevolent God requires the completion of the matter of this world, which is the lowest of worlds, through images. Therefore, the Divine Wisdom determined that motion is to be cyclic, time is not disconnected and matter is changing such that the images change with time and their location changes also. Necessity determines that for every linage there is a particular period specified for it such that every image obtains its full share of existence".

The meaning of this can be illustrated by the example of a tree, an animal and a man. Matter transfers from the earth to the tree, to the animal to the man, then back to earth. Here the matter is changing among images:

- The image of the tree,
- The image of animal, and
- The image of man

Each image exists for a specified period of time then vanishes and matter cannot exist within more than one image at a time. Hence, contradictions can take place between images not within the matter.

Compare this concept with Russell's opinion that bodies cannot be re-created after death because constituents change all the time.

2.19 Back to Evolution

If mind and matter are made of two different types of phenomena, then to say that there is evolution, rather than creation, is to say that mind phenomena are being made all the time and the relations connecting them are getting more and more complex for unknown reasons. This complexity is, however, quite sophisticated and developing into that which is better. In other words, more sophisticated systems are being constructed. If these systems are not being planned, it means that what existed first was just phenomena of some kind, and by sheer chances and random accidents the phenomena started being related to each other to make matter, then life, then mind, and the process is still going on. Such sophistication is the result of blind randomness.

One wonders:

- Where did the concepts of accidents and randomness come from?
- And where did the first basic phenomenon, which at a later stage made the

universe, come from?

Six things must have been there at least:

1. The phenomenon,
2. Randomness,
3. More phenomena started appearing,
4. The intrinsic ability and readiness of these phenomena to be connected to make a system.
5. The concept of a system, and
6. The accident

If anyone of these things had been missing the basic stuff would have never resulted in making the world.

- And where did these six things come from?

The six basic things, however, for unknown reasons, resulted in a system that is sophisticated enough to make the world.

- How could the concept of a system come about randomly?

We have learnt that randomness is the opposite of a system; this is what the word itself describes. Hence, there must be some other form of existence above the phenomena, randomness, system, accident and the intrinsic ability of the phenomena to be connected. That form of existence is necessarily superior to these six types of existence (for the sake of going along with these assumptions), and shaped them in a certain way, getting the action out of potential, and the actual out of the possible, to make the world. This is because potential alone does not make action, and the possible by itself does not make the actual.

2.20 How Can We Justify that Spirit and Soul are Created from Matter?

No one knows the essence of spirit and soul, and where they come from except the creator. But not knowing the source of something is no reason to deny it. The suggested opinions (as can be noted) are no more than an attempt to draw a near explanation that is based on logic, and in the same time does not contradict the Holly Quran. Our evidence for the creation of the soul from matter is the reproduction of the soul through reproduction and the maturation of the soul over time despite the fact the we (and other creatures) only ingest food, which is matter, into our bodies. This is in addition to the fact that matter is also God's creation, and therefore it is a sacred thing. We sanctify the prophets in spirit and body.

The other evidence can be explored in the Holy Quran in many verses, such as:

"He brings forth the living from the dead, and brings the dead from the living, and revives the earth after its death. And thus you will be brought out", Chapter 30, Ar-Room (The Romans), Verse 19.

And:

“And among His signs is that He created for you mates from among yourselves that you may find tranquility in them, and He made There is love and mercy among you. Indeed, in that are signs for a people who reflect.”, Chapter 30, Ar-Room (The Romans), Verse 20.

It is clear that the verses of the Holy Qur’an explicitly mention the creation of the first man in the form of Adam, body and soul: The Quran says:

“When your Lord said to the angels, “Indeed, I will create human beings from Clay. Then when I have shaped it and breathed into it of My Spirit, then fall down to it, prostrating to it”, Chapter 38, Saad, Verses 71-72.

Thus was the creation of Adam, into whom the first spirit was breathed, but when the Quran speaks about the creation of the human race from Adam, the verses say:

“And We created man from a descendant of clay. Then We made him a sperm in a firm place. Then We created the sperm as a clot, then We created the clot as a lump of flesh, so We made of the lump of flesh a bone, then We covered the bones with flesh. We have created another creation, so blessed be God, the best of creation.”, Chapter 23, Al-Mu'minun (The Faithful), Verses 12-14.

Note that “Then We created him as another creation”, may mean infusing the spirit into him!!!! Here, the verses of the Quran talk about the creation of man from the lineage of Adam from clay, and do not declare that God Almighty breathes souls into people as He breathed the soul into Adam. They do not declare that God Almighty breathes souls into people just as He breathed the soul into Adam. Note the Quranic expression “We created man” and not the body alone. It is well known that the term “man” refers to the human being as a whole (the soul and the body), and not the body alone. The Qur’an was revealed in the language of the Arabs, and the Arabs do not call the body a human being. Upon death, they call deceased a “funeral”. Man is a factory for transforming matter into life, spirit and soul.

In fact, this issue can be imagined quite simply, especially if we know that existence is connected to all its types, and there is no nothingness that separates the levels of existence for it to separate matter, spirit, and soul. God Almighty created Adam once in human form (body, spirit, and soul). However, the generations after Adam are not created by God Almighty as a body all at once, but gradually through reproduction, as the verses state and as we observe in life. The same thing can be said about the soul. God Almighty breathed the spirit into Adam when he created him, just as He created his body once, then He created the soul from the spirit, and the souls in the generations after Adam begin small, just as the body begins small, then they grow and become complex, just as the body grows and becomes complex.

I believe that the soul consists of a complex system with several components, just as the body consists of several complex organs. It starts with the first building block of the soul, just as the body begins with the first building block (which is the cell). Just as the sperm constitutes half of the body in a new human being, and the egg constitutes the other half, the spirit in the sperm constitutes half of the new human being's spirit, and the spirit in the egg constitutes the other half. Thus, the new man begins to grow after that, and in order for him to grow, he takes matter and transforms some of it into spirit and soul by the will of God Almighty. This is God’s law in His creation, and He is the one who said:

“He said, Our Lord is the One who gave everything its creation and then guided it”, Chapter 20, Taha, Verse 50.

Just as God Almighty established the laws of physics and chemistry that govern matter, He also established the laws of life.

Gradual growth applies to all living things. All living species reproduce in one way or another. They all start small and simple, then grow into a more complex and larger species, even though God Almighty created them all. It would appear that this is God's law in creating the living beings on Earth, and there is no reason for us to imagine any other how with regard to the soul.

The spirit multiplies like bodies, but for the soul, it begins small and simple and then grows in the world of existence and becomes more complex. The Holly Quran says:

“O people, fear your Lord who created you from a single soul and created from it its mate and dispersed from them many men and women. And fear Allah whom you question. With it and the relatives. Indeed, God is a Watcher over you”, Chapter 4, An-Nisaa (Women), Verse 1.

In fact, we notice this in the sperm, then in the fetus, then in the young child, then the transcendence of the soul in the believers, especially in the prophets and the righteous. The transcendence of the soul is a gradual process, and it is known that the transcendence of the soul is its advancement in the world of existence, and advancement is development and complexity, and development comes as a result of certain transformations, and these transformations include additions. These additions to the world of existence must come from a certain direction. Since a person only takes food into his/her body, these additions must come from food, which is matter, and the body uses matter for the growth of its organs as well as for the growth of the soul. Since we do not know the nature of matter nor the nature of the spirit or soul, we do not know the connection between them. Therefore, eliminating the possibility of one transforming into the other is ignorance of the facts of the things, because there is no reason for this transformation not to be possible.

Naturally, this interpretation does not eliminate other possible interpretations, all of which are no more than interpretations that depend on certain understandings. They all have one thing in common: that the truth is known only to God, the Creator.

As for the miracle of the creation of Jesus (peace be upon him), it is clear that God Almighty creates whatever He wants and how He wants, and this miracle is a departure from the law of reproduction that God Almighty enacted. The creation of Jesus was like the creation of Adam (peace be upon him), and there is no doubt that God has power over all things. The Quran says:

“Indeed, Example Jesus is in the sight of God like Adam. He created him from dust, then said to him, “Be,” and it will be”, Chapter 3, Al Imran (Imran Family), Verse 59.

CHAPTER 3

The Divine Virtues

3.1 The Unanswered Questions

It is fashionable for people in our day and age to ask questions about creation. When they don't get the answers, they say God doesn't exist. Instead, they believe in evolution even though they don't know anything about it. They are made to believe it is scientific, and hence science is correct.

First, we may say that people are born knowing nothing. When they grow up, they start:

- Hearing these questions,
- Seeing movies and cartoons that make fun of the idea of religion and God,
- They are slowly presented with the theory of evolution at school, cartoons, movies etc. as the only way of how we have come about.
- They grow up to think that these are their own ideas.

They are presented with questions about God, whose answers require a serious background information and philosophical logic that most people don't have. Especially the young people with their tender mind. When they cannot have answers to these questions, they turn away from the idea of God towards the theory of evolution, which is presented to them as the result of science, making them believe that the answer to our origin is there. In fact, they are given no other choice, despite the preached freedom of thought.

The question of God and spirit has been the subject of a long debate between materialists and non-materialists, between atheists and theists. This debate is caused by some misconceptions related to some of the deepest topics of existence. The point of dissention is the relationship between matter and mind.

After answering these questions, we will have given a satisfactory alternative explanation to the origin of life and existence. This would be the existence of God, the Creator.

The theory of relativity and the theory of quantum mechanics have now shown time and space are variable phenomena. Their relative quantities depend on the coordinates and velocity of the observer relative to the velocity of light. Time and space make the world we live in. Anything which exists outside the shell of our world (in an existence sense not space wise) is not subject to its laws. If we say God created the world, then God is not subject to space, time or laws (since laws are part

of our world). These notes will be useful in our discussion in the coming chapters.

3.2 Definition of God

When we talk about the definition of God, we cannot talk about His essence (we don't know our essence, let alone that of the Creator), or what He is, since we are unable to see Him. These are things that no one has access to except God himself. They are outside the realm of our existence. If we don't expect children to know their surroundings when these surroundings are in the world where they live, and can be seen and touched, how can we expect ourselves to know things that are not in our realm of existence? If we cannot see more than a certain distance, or through the wall for example, it is easy to figure out that our seeing ability is limited. Similarly, with all our senses, and with our mind. It is obvious that we are created with certain abilities only, and these abilities are limited. For example, we cannot fly, or live in water.

What we can talk about is:

- God's virtues
- Him being the Creator and the Owner of the universe
- We say He created everything
- He is consummate, with no imperfections of any kind, since imperfection is a loss, or missing, of something
- He doesn't need anything because that which is in need is not a God, since:
  - The need is a requirement to compensate for a loss or a missing thing
  - A loss is imperfection
  - And we define God to be perfect in all aspects
  - Also, a need of something means that this something is outside God which violates the absoluteness of God
- God is described by many virtues, all absolute, such as:
  - Oneness (or Uniqueness) of the kind
  - Justice
  - Greatness
  - Wisdom
  - All Knowing
  - All powerful
  - Mercy
  - Compassion
  - Beauty
  - All loving
  - etc.
- We also define God by saying that:
  - He is the source of all good
  - And has no evil
  - He created everything and is able to do anything
  - He exists without all other things
  - He is the only Creator and all other things are created

There are those who object, however, by saying that the virtues of beauty, greatness, justice, compassion, etc., are all in us and we have attributed them to God. What we can say here is that:

- First, we cannot describe God using concepts that we don't know
- Second, we cannot use descriptions that don't exist in our world to describe God, since we will not be aware of them, and other people will not understand them
- Third, it can be argued that if God has created humans who are intelligent enough, it will be logical to conclude that God has put the concepts of such virtues in humans, so that they are able to recognize Him, otherwise we would not be able to know God

God, however, may have other virtues that we don't know, because we don't need to know them, and it is not important for us to know, because:

- We are not expected to know everything and there is no reason why we should
- Even if we knew them, we would not be able to understand them since such concepts don't exist in our world and imagination

A simple example to clarify the meaning of the last point is trying to explain the theory of relativity to an illiterate person who doesn't have the knowledge and background that would enable him/her to understand it.

I would like to assert, however, that the above virtues are some of God's virtues because they don't contradict what He created of other things. He put some of them in His creation, and humans are conscious of them.

3.3 Was God Created?

One of the main questions that is being asked is the following:

- If God created everything, who created God?

Even Bertrand Russell asked this question. Because the answer to this question is impossible to know, the atheists and materialists take it as a sound justification to draw their conclusion that, God doesn't exist. Their justification, nevertheless, is not admissible because even if the answer to the question is not known it doesn't follow that God doesn't exist. All it means is that we don't have the answer.

Besides, to believe that God doesn't exist, one has to prove that God doesn’t exist. It is not enough to say:

- Since I am unable to prove that God exists, therefore He doesn’t exist.

I will attempt to explore the implications of this question. To do so I will go back to the types of answers that are possible for any question:

- The direct answer is not possible for this question because:
  - We don't know the essence of God
  - There is no way for us to go back in time before the creation of our universe to see what was happening before the creation of time and space (if there was time before our time, which is something that we need to prove first).
  - We also cannot emerge out of our universe to see what is outside it (if there is anything there that is like our space).
  - The big bang theory tells us that the universe was a point and then it exploded, and the universe is still expanding. One may ask
    - Where was that point?
    - And what is the universe expanding into?
    - It would seem that there are other dimensions outside the realm of our universe.
- The second type answer is to assume the contrary, find the answer to this contrary, then deduce the answer to our question. It is clear that this does not apply to our situation.
- We remain with the third type of answer, which is the possibility that the question carries within it some assumptions that are not admissible, or assumptions that make the question carry a contradiction within it.

Let us go back to the definition of God. We defined God as the Creator of all things including time, space, matter, energy, the life that we know on earth (and perhaps, somewhere else too) etc. Hence, He does not obey the laws of these concepts since He exists without them, and since He is the one who created them. Hence, God is not subject to space and time.

Examining our question, however, reveals that it implies time succession, and that God is subject to time. The question "'who created God" implies that there was another thing that existed before God, and that thing is the power that created God at a later period in time. The question also implies that the supposed Creator of God is also subject to time since it was there before it created God. In fact, the question assumes that time is an absolute and eternal law and not a created law, and that time was there before everything else, and everything else is subject to it. We then ask how did time come about? This, however, is an obvious going round in a circle.

Time is just one of the laws of our universe, and it exists because matter exist. It is a mere fact of creation by God (according to the definition). Time is no more than an effect that depends on the observer's motion and the speed of light, and can become zero (theoretically), i.e., void.

Just as there is nothing without the existence (or creation) of our universe; no stones, no earth, no sun and no moon, there is no time (or space) also.

The question, then, contains erroneous assumptions that make it inadmissible and non-scientific. Such a question is not a question and therefore does not have an answer. It is similar to the question of "how fast the turtle flies".

- Anybody advocating atheism ought to prove that time is absolute and eternal before posing the question.

3.4 Perpetuity of God

If God is not subject to time, then He is obviously perpetual relative to time. He is the first of all things and He remains after everything becomes void. The vanishing of all things amounts to the vanishing of our universe, (and perhaps other universes), and God is their Creator, hence, He exists without them. To say, however, that God is before things and after things is a statement relative to our understanding because we cannot conceive the measurement of these things without time. But, time is created just like us, and it can also vanish like us. The vanishing of time has no influence on the Creator, and the existence of God bears no relation to time, except that He is the Creator of it. God is Eternal.

3.5 God Knows the Future

If an observer moves with a velocity greater than that of light, he/she can (theoretically) see the future and the past. If God is the Creator of light and time, it will not be difficult for Him to see (or better said, "know") and change what will happen in the future relative to time. Hence, He knows the future, and there is nothing strange about it. On the contrary it is simple to imagine.

The term "theoretically" used above applies to us because we are subject to the laws of the universe. Our bodies are made of the same universal matter. But it is not theoretical for non-material things. Relativity theory tells us that the velocity of light is the highest limit for the velocity of material particles, i.e. matter, but it is not the limit for that which is non-material. It is not necessary for the velocity of those non-material things, or those made of other types of existence not known to us and not subject to the physical laws of our existence, to have any limits. Perhaps for such types of existence, motion is not required since they may not need to occupy a space to move through it from one point to another. Perhaps they are the kind of concepts and perceptions that we on earth are not familiar with.

3.6 God and Sleep and Death

- Does God sleep?
- Can He die?

These are concepts that are frequently posed. For the first question one can say that according to the definition of God as the Creator of all things, He does not need anything, hence He does not need to sleep. This is a sufficient answer, but I will shortly look at it from a different angle also. Before we approach this subject, consider some worthwhile related concepts, to clarify the assumptions implied within such questions. The concepts are:

1. Definition of living being as per human perception.
2. What happens to the living being at death?

After clarifying these concepts, we shall find out whether sleep and death apply to God. If God is not subject to the laws of death, the questions under consideration become absurd and have no scientific or intellectual value.

The living being is the thing that moves, breathes, feeds, breeds, etc. Death is the phenomenon which causes the living being to lose its ability to move, breathe, feed, breed, etc. In higher species, their cells lose the ability to defend themselves against microscopic organisms. The body disintegrates and goes back to its basic constituents. Such phenomena are material experience, and there is no argument about it.

But the living being is not just matter. Matter, on its own, does not move, feed or breed. A living thing consists of matter and a “driver”. This "driver" is the difference between life and death. The living being loses this driver at death. The question is:

- What is this driver?
- And what happens to it at death?

What is to be clarified here is that the “driver” is in the living body, and after death it is not in it anymore. Putting it in different words, the driver has an influence, of some kind, on the matter (which is in the form of a body), and after death this influence is lost.

It is proclaimed that there is nothing but a certain organization of cells and amino acids, as well as, DNA, proteins, etc. in the living beings and when the living organism loses this organization it stops functioning and dies. But this in fact is no more than describing what happens at death; it is not an explanation of death. It is worth noticing here that this organization exists in all living cells, and at death all cells lose this organization, such that not a single cell in the dead body retains this organization. The process in which this organization is destroyed is highly sophisticated and it goes on in all cells in the same way and in the same amount.

- What is the cause of this organization?
- Who, or what, preserves it as long as the organism is alive?
- And what causes its destruction at death?

As a matter of fact, talking about the organization of amino acids, DNA, etc., and about the causes of its existence and destruction is no different from talking about the causes of motion in the living organism and the cessation of this motion at death. It is also no different from speaking of the preservation of the living body and its disintegration at death. The only difference is that we cannot see the organization inside the cell with our bare eyes, but such phenomena as the cessation of motion and other lively activities can be easily observed, which makes some people believe there is a difference, and that the existence of the organization, or its destruction, are the causes of life and death.

The truth is that it is life that is the cause of the organization of the constituents of the living cell, and this organization, as well as the ability to move, feed, breed etc. are all parts of the phenomenon of the living organism. It is to be stated also that the destruction of the organization and the cessation of activities are all parts of the phenomenon of the dead body. The organization of amino acids in the living cell, and its destruction at death, are not the causes of life and death, but they are manifestation of life and death. The difference between them is the same as the existence of motion or its cessation. All these phenomena are material phenomena. The real question is:

- Who, or what, is the driver (or organizer)?
- And what happens to it at death?

One thing certain here is that the organizer loses its influence over the organization of amino acids, DNA, etc. at death. It would seem that death is characterized by two phenomena:

- The first is, as per the definition of matter, the cessation of bodily activities such as motion, feeding, breeding etc.
- The second is the deprivation of the body-driver from its influence on the body (i.e. from its influence on the matter).

3.7 The Driver

We now ask:

- Where is this "driver"?
- Is it inside the body or outside it?

Two possibilities exist:

Possibility 1: The Driver lies Within the Body

The first is that the "driver" rests in some way within the body, when the body is alive. At death the body loses this "driver". The question now is:

- Where does the "driver" go?
- Does it stay in our world (which is made of time and space)?
- Or does it transfer to another world?

Notice that I have used the word "transfer" instead of "travel" because I believe the word “travel” implies the involvement of space and time, as we use it to indicate changing of positions, which is probably not what actually happens for the driver. Space and time are limited to material existence. “Transfer” describes better what probably happens.

The question that follows, however, is:

- What is this other world?
- Does it contain time and space like our own?
- Or is it some form of existence that does not need time and space?

Naturally these questions cannot be fully answered. But one may speculate. Since the influence of the "driver" is manifested in our world through the body, then leaving the body renders it ineffective as we know it. As there is no evidence that such influence is manifested through another matter (i.e., through another body) since we cannot see people coming back from the dead in another body, then one can safely assume that the "driver" remains suspended in some form. Assuming that it stays in our world means that it occupies space. This could not be the case, since we assumed that the driver is non-material. It follows, therefore, that one may assume that it transfers to another world of existence. This world of existence is another form that is not necessarily separate from our world, but that is another degree of existence to which the "driver" cannot transfer as long as it is linked to the body (i.e., to the material world). When the link is broken by death, it can then transfer to the other world, and perhaps it can transfer back to our world under some other conditions. What separates us from that world is a barrier, of some nature that our bodies (i.e., matter) cannot break through. The body is not eligible for such an experience whereas the "driver" is.

Let this be enough for now, and I will come back to it later when I talk about the relationship between matter and spirit in Chapter 8. It will be made clearer there.

Possibility 2: The Driver lies Outside the Body

The second possibility is that the "driver" does not lie within the material body, but it is something that lies outside the living body, and influencing it in some manner to make it move, grow, feed, breed, etc. In this case it is certain that its connection with the body, and the medium through which this connection runs, are non-material, otherwise we would be able to detect them somehow. The question now is:

- Where does the "driver" lie? In our world or in another world?
- And what happens to it and to its influence at death?
- Is it one “driver” that drives all living things?
- Or is there one driver for every living thing?

The answers to these questions are mere speculations and they are impossible to be certain of. (I personally believe that the "driver" lies within the body, as we will see later). One can say, however, that the connection between the “driver” and the body is obviously broken at death, which in fact stems from the definition of death.

One thing certain that can be said about the "driver", is that it would appear, from observation, that everybody has their own "driver," rather than there being one "driver" for all living bodies. This is displayed in the different, and contradictory desires that living beings have, which push them to kill each other for food, or wars, and inflict pain and unhappiness on each other. This is quite obvious in humans,

where we find that different people have different attitudes and opinions, to the extent of contradicting each other and opposing each other, despite the pain and unhappiness involved, until death. Some apparently enjoy inflicting pain on others, or killing them. If there was one "driver" for all of them, it would obviously run them in a better way, since pain and unhappiness would be inflicted on the "driver" itself by the actions of the different beings. It is not likely that the "driver" would inflict such pain and unhappiness on itself, since this would not be necessary.

Furthermore, when one being enjoys inflicting pain on another a contradiction would be present since the driver would feel the joy and pain at the same time. That is, happiness and misery would be simultaneously present in the same thing. The basic laws of the mind reject this.

One important understanding that we end up with - whether there is one "driver" or a multiplicity of "drivers", and whether the driver is present in our world or in another world, and whether it stays in our world after death or not, is that it is non-material because it cannot be seen, touched or smelt. In other words, it cannot be detected by material instruments. Its effect, however, which is life, and its phenomena, can be sensed. The world in which it may lie may not be important to our definition of life and death. It is worthwhile mentioning here that there are many types of life on earth. They are normally grouped as viruses, bacteria, plants, insects, animals, and humans. Some breed by dividing, some by seeds, some by laying eggs, some by giving birth, and some by other means. Some die, if an important part is cut off, and some will not die even if most of its structure is cut off.

Now, after saying all the above, we can answer our main question, "can God die?" as follows:

The question implies a few assumptions that must be investigated first to see whether they are admissible or not.

First: The question talks about death. We saw that death involves two phenomena.

- The first is the cessation of the body's lively activities such as moving, feeding, breeding, etc. If this is what is meant by the question, it implies that God is a material body. This is rejected since God is the Creator of matter and is not subject to its laws, as we saw earlier.
- The second phenomenon for death is the loss of the "driver" or the cessation of it influence. This would mean that God is made of a body and a "driver" which is rejected as well.

Second: Talking of God's death implies that God is subject to the law of death. Since this law is one of the laws of our world, and God is the Creator of this world, then He created death. Hence, He cannot be subject to it. The question then implies an assumption that is incorrect and cannot be accepted.

Third: Thinking about God's death implies the assumption that God's life and existence is similar to ours on earth because death is the negative conception (or negative image) of life. Since God's life and existence is not similar to ours,

according to our definition of God, then the assumption is incorrect and inadmissible.

Fourth: Talking about God's death implies that he is living, and after a certain period of time He will die, which implies that He is subject to time, which is inadmissible as we have seen earlier.

It would appear then that the question "can God die?" carries within it many assumptions that contradict the very definition of God. These assumptions are inadmissible, which makes the question illogical. There can be no answer because there is no question. It is similar to asking "can the stone breed" when the stone is defined as dead matter. The question “can God die?” is reduced to a sentence that has no meaning on the level of existence, and no scientific value.

As for God's need to sleep, it is obvious that the creatures’ need to sleep is caused by body fatigue. God does not have a body; hence, He does not need to sleep.

The problem lies in the difficulty of trying to apply the rules that God created on God Himself. Such an attempt cannot meet with logic on any ground because it is outside the realm of logic that the Creator created. Following any road outside the correct path is wandering astray and cannot end up with any satisfactory outcome.

3.7 The Eternity of Man in Heaven or Hell

If God takes man out of the influence (or realm) of time, which is no more than one of the laws of our world (matter), then man will be eternal. This is not impossible because it is God who created man and time. God subjected man to time in this world, and He can stop this process whether time remains or vanishes. I am not advocating that this is what will happen, however, since it is only God who knows what will happen, but I am advocating that it could happen, and that such a phenomenon does not contradict logic, while at the same time explains one way of perceiving eternity.

3.8 Conclusion

The universe consists of space, time, and constantly occurring connected events. Since God is the creator of the universe, he is not subject to its laws. He is not material, does not occupy a specific space and space, and is not subject to time. Therefore, He has no beginning and no end, and He is alive and does not die, because the beginning and the end are relative temporal issues. He has no equal, and that is why He said:

“Say: He is God, the One God, the Eternal, He begot not, nor was He begotten, And there is no one equal to Him”, Chapter 112, Al-Ikhlas (The faithfulness).

If God is not subject to time and He is the one who created time, then He knows what will happen in the future because the future is a future for us temporally and not for God, as He is the Creator of the future. And God is alive and does not die because death includes time. Likewise, a person’s immortality in heaven or hell is

possible by removing the person from the influence of time.

Some Sayings of Imam Ali in This Regard

Before concluding this chapter, I will address some of the famous sayings of Imam Ali in this regard, which were and still are an endless inspiration for science at its furthest horizons and for divine philosophy at its highest levels. He said regarding God[13]:

"He Separated from things, not in the form of difference in places, and He mastered them, not in the form the mixing, He knew them not through an instrument that can only be achieved through it, and there is no knowledge of anyone else between Him and the things known to Him except his knowledge. If it is said: He was, then on the interpretation of the eternity of existence, and if it is said: He has not ceases, then on the interpretation of the negation of nothingness."

And he said: "Times do not accompany Him, and tools do not assist Him. His being preceded times, and His existence preceded non-existence, and His eternity preceded beginning".

And he said: "Stillness and movement do not occur in Him. For how can the effect that he fashioned happen in Him, and how can what he started return back in Him, and how can what he created occur in Him?".

And he said: "And God Almighty returns after the vanishing of the world alone, nothing with Him, as He was before it began. Likewise, He will be after its annihilation, without time, place or terms. At that time, terms and times cease, years and hours cease, so there is nothing except the One, the Almighty, to Him is the reference of all matters"

[13] See Reference 11

CHAPTER 4

The Divine Justice

4.1 Good and Evil: If God is good, why does evil exist?

The notion of good and evil is an old one, around which there has been a lot of controversy.

- What is good and what is evil?
- Are they absolute or relative concepts?

- If God is not willing to prevent evil, then he is not all-good.
- If God is both willing and able to prevent evil, then why does evil exist?
- If God is unable to prevent evil, then he is not all-powerful.
- If God did not know it would happen then he does not know everything.
- If God knew it would happen, why did he allow it?
- Another rather famous argument:
  - Since God created everything, and
  - Since evil exists,
  - Then he created evil.
  - Furthermore, since God is absolute,
  - Then God is absolute evil.

Atheists and Materialists who do not believe in the Creator relate evil to the alleged Creator. This is what Bertrand Russell, one of the most esteemed European philosophers, expressed when he pointed out that[14]:

"An Omnipotent Being who created the world containing evil not due to sin must himself be at least partially evil."

He adds:

"The evil which is due to sin may be explained as the result of our free will, but the problem of evil in the pre-human world remains."

An obvious reference to considering evil to be absolute.

- However, what exactly does he mean when he says "*pre-human world"?*
- How does he know whether there was evil or not when no human existed to tell us about it?
- When the unsuspecting reads Russel statement, it may make sense to them. Did Russell want to fool people deliberately, or is it that he, himself, was

[14] See Reference 3

not aware of the absurdity of what he is saying?

Russell attributes the consensus of supporting the idea of a Creator to be merely a product of human creation. He follows the notion that God doesn't really exist, but that man created the concept of God. This notion expresses an unduly sarcastic view, and an unjustified disregard and denial of historical records of Prophets and their advocations, dedication and way of life.

It is astonishing how the notion of God and Prophets is considered false just because some of the Church's dogmas were proven wrong by science. No attempt has been made to consider the errors in the Bible as the fault of human intervention; namely of the men of the Church who played key roles in shaping the Church's doctrine throughout history, rather than Christ and God.

Perhaps Christianity was considered to be the religion of the advanced Western societies of the present epoch, hence none of the other religions could be any better, or worth considering. So, for atheists and materialists, having proven that Christianity entails contradictions, there was little need to bother with other religions of the uncivilized societies (perhaps considered uncivilized religions). All thoughts obviously pointed to one direction: God doesn't exist.

If this was the case, then better religions were associated with civilized societies. This, however, was hardly the case in history. Religions, as moral and reform notions, always sided with the oppressed, and appeared in destitute societies, not civilized ones. This is especially so with Christianity, which came to Europe from the Near East, that had been colonized by the "civilized" Romans of that time.

Russell, having come to his conclusion about evil goes on to say, referring everything to man's creation[15]:

"So long as we remain merely impartial, we may be content to say that both good and the evil of action are illusions ... good and bad, and even the higher good that mysticism finds everywhere are the reflections of our own emotions on other things, not part of the substance of things as they are in themselves. And, therefore, an impartial contemplation, freed from all preoccupation with self, will not judge things good or bad."

In other words, there is no good and bad as such, but good and bad are relative. If such is the case:

- Where did the notions of righteousness, justice and beauty come from, which all people have and agree upon?

The tendency toward righteousness, justice and beauty is innate, so is the rejection of evil and ugliness. Righteousness, justice and beauty are related in their similar effects upon our comfort of mind and feelings. Likewise, wrongness, evil and ugliness are related in their effects against our comfort of mind and feelings.

[15] See Reference 9

- Here I am neither talking about what is right, just or beautiful, nor about what is wrong, unjust or ugly.
- What I am talking about is the perception of these concepts, rather than the things perceived.

I think we all agree about the existence of the concepts of rightness, justice and beauty, and the concepts of wrongness, injustice and ugliness. We may disagree on what is to be considered just and what is to be considered unjust, but we all agree on justice as a definition and a concept. Perhaps the mixing of the concepts, and what the things are perceived to be, is what led to Russel's opinion we saw above. The importance of these concepts to our discussion is that good is associated with rightness, justice and beauty, while evil is associated with wrongness, injustice and ugliness.

What Russell says clearly amounts to saying that it is not possible for us, if we are freed from our prejudices, to give a judgement of any kind. The question here is:

- If this is the case, then how have we obtained the ability to judge in the first place?
- And how did these concepts come about?

We note here that prejudices may influence our judgement on things but not the concepts with which we judge. This ability has either developed from within us, whereas it follows that there is good and bad (or evil) for us to differentiate between, or it has been given to us from outside, which entails the existence of God.

In fact, it is upon the two notions of good and evil that our morals, ethics and justice system are based and it is the confusion around them that needs to be clarified. The confusion stems from considering both of them as absolute, which leads to the contradiction that made Russell reject them both. Russell went further to say there is no such thing as good or bad. In his book, *Dictionary of mind, Matter and Morales*, he says:

"When it is realized that the fundamental evils are due to the blind empire of matter, and are the wholly necessary effect of forces which have no consciousness and are therefore neither good nor bad in themselves, indignation becomes absurd … It is obvious that some things that exist are good, some bad, and we have no way of knowing whether the good or the bad preponderate."

But, of course, the world is too large for us to count all the good and bad. Thus, such a conclusion is drawn. What we are talking about, however, are the concepts of good and evil not whether the good or the bad predominates. I believe, nevertheless, that we are conceptually able to realize which comes first, and which is absolute, and, hence, predominant.

4.2 Good is absolute and Preponderant

Let us first define what evil is:

- It is anything contrary to good.

And good may be defined as justice, that is to say:

- Giving everything its right, which is that which belongs to it,
  - Whether character, image, property etc.,
  - And whether in humans, animals or any being, dead or alive, even in the smallest of things.

Contrary to the conclusion that the Creator must be partially evil, I say that if God created everything then he would not need anything, because he exists without anything created. Hence, He obviously does not need evil.

The Divine justice may be looked upon in two ways that are relevant to our discussion.

First is that:

- If evil is the taking away that which belongs to something or somebody,
- And if God has created everything. In other words, if He own everything,
- Then if God takes back that which He owns, there will be no injustice here.
- Why?
- Because if God took anything, it would be taking that which belongs to Him.

Secondly, injustice would occur if things do not take from the existence what they deserve, which would occur if the flow of existence is withheld from those things concerned, thus rendering them either incomplete or non-existent.

Things are different from the viewpoint of gaining the flow of existence. Each has a certain right and ability to gain what it deserves of existence. Since God is absolute, it follows that He does not stop this flow of existence to things. On the other hand, things have no right or the ability to gain existence, more than what He made them to have. Since He is the Creator, then they have no right towards Him, that is, in a way that giving them that right is like paying off a debt or carrying out a duty. God's justice is existence itself, which means that this justice is not prohibited to any existing thing. It is manifested as the right proportion of things and there are no disproportions.

It follows that good is absolute and preponderant.

4.3 Evil is Relative

Having shown that good is absolute and preponderant, we now proceed to try to understand where evil comes from. Before entering into the subject, however, I will

bring it closer to the mind. I will consider what is called the evil of power, which is the most important type of evil referred to when speaking of evil. It is the evil of man towards others.

- If a man “X” bought a knife from a blacksmith and killed somebody with it, who would be responsible for the crime?
- What would a court of justice decide?
- Is it the blacksmith, or the knife, or the man “X”?
- Obviously, the court will convict “X”.
- Why?

The answer is simple, as everybody would agree. The blacksmith did not make the knife for killing, but for the good use and comfort of others, or perhaps for self-defense. Also, the knife can hardly be blamed because of its unconscious nature. It remains that “X” is the person responsible for the crime because he possesses the will, and he misused this will.

- Where is the evil here?

It is in the misuse of rights, abilities, or other virtues and characters. Hence, evil is not absolute, and doesn't exist in the Creator. It is relative, contrary to good, which is absolute.

Expanding the above example, we may note that the knife is similar to the means and abilities that God has given to man; and just as much as we cannot relate the crime to the blacksmith and the knife, we cannot relate evil to God and the abilities he has given us. God gave man the will and choice to use for the good of himself and others. If he misuses them, evil is generated. The means and abilities, as well as other characteristics, were manifested in man for his well-being on earth. Man is the element that uses these virtues for his selfish deeds, contrary to the purpose for which they are given to him.

The love that mothers have for their babies is necessary; it enables them to endure the painful process of bringing their children up, and to bind the family and human societies. If a baby dies and the mother feels the tragedy, it does not follow that God desires to inflict pain on the woman, which is looked upon as evil; her pain is a by-product of her love. Without that strong feeling of love, she would never be able to stand up to the trouble of looking after the offspring, and might end up killing her own baby. The love is a good virtue that God put in her heart, not evil, despite what painful outcome may result because of it.

4.4 Evil is the Absence of Good

Evil is, then, the misuse of one's abilities. But since good is preponderant, and since God has given everything its right, one can state that, in general:

- Evil is the absence of good.

In other words, if good is what the Creator has given things, then the absence of that good may be defined as evil.

For example, blindness is nothing but losing the ability to see. Blindness is not a thing by itself, it is the absence of something.

Cruelty is the absence of compassion. Ignorance is the absence of knowledge. Knowledge is an actual perfection, and if one doesn't have knowledge, it does not mean that one possesses a property or a characteristic that is called "absence of knowledge", which the knowledgeable people don't possess. Those who are knowledgeable were ignorant before learning, and when they learned, they gained, not lost, something. If ignorance was an actual thing, learning would be accompanied by losing something.

Other examples are of the poor, who does not possess wealth, and death which is the absence of life and not a gain of anything. However, those things which cause the absence of something, such as earthquakes, volcanoes, predators, etc. are called evil.

If these were not things that cause the absence of something such as life, they would not be evil. This type of evil, however, is a relative evil. To this Russell says[16]:

"I don't think Dr. Barnes will accept the solution offered by William Gillespie, that the bodies of beasts of prey were inhabited by evils, whose first sins antedated the brute creation; yet it is difficult to see what other logically satisfying answer can be suggested."

It is obvious, as per our discussion, that beasts are not evil as such. Things have to feed on each other to recycle. It is a relative evil. In this way the sheep is evil to the grass.

The causes of the evil of character such as ignorance or lack of will, are the humans themselves at the end, not an intrinsic virtue of creation. Even those defects at birth lie under the causation of humans, such as eating the wrong food and drink, or exercising bad habits such as smoking, alcohol, drugs, or living under unhealthy circumstances and conditions, such as bad family or social relationships which cause distress, etc., the treachery of man to the others, or a hereditary weakness from the past whose cause can be traced to man.

With this we have answered the following questions that we stated at the beginning of the chapter:

1. If evil exists in creatures?
2. And if all creatures are created by God?
3. Then where did evil come from?
4. It must have come from God.
5. Since it is claimed that God is absolute in everything, then he is the absolute evil.

[16] See Reference 7

We have seen from the above that God is NOT evil, contrary to what the atheist believe.

4.5 An Attempt for Distortion

Russell then makes the following statement:

"It is a commonplace that happiness is not best achieved by those who seek it directly; and it would seem that the same is true of the good. I thought, at any rate, those who forget good and evil and seek only to know the facts are more likely to achieve good than those who view the world through the distorting medium of their own desires."

It would seem that a lot of confusion is created here around the subject by relating unrelated topics, then using a concept that nobody disagrees with, to emerge, at the end, with the result that was already decided:

- The unrelated topics are those people searching for happiness, those searching for good and those who only seek to know the facts.
- Obviously, people who are searching for happiness are unhappy, otherwise why would they search for happiness?
- But when Russell says *"the same is true for good"*, does he mean that those who are searching for good are evil, otherwise why should they look for good?
- If this is what is suggested, does it mean that pious people are evil?
- In which case, drawing the analogy with happiness in the same way he did, does it mean that evil people best achieve good in the same way that people who don't seek good because they lack it, in other words, because they are evil?
- Wouldn't this contradict the very definition of evil, because evil does not know good?
- Do people seek good for themselves alone and for their own desires? Or also for others?
- What about reformists and Prophets who endured a lot of suffering because they were seeking good for other people?

Russell then mixes two things to get to his point:

- Those who seek the truth, and nothing but the truth, which is noble,
- And those with desires that distort the path toward good, which is bad.

Obviously, the path toward good by a person holding a false dogma will be distorted. But the path of a person who holds clear vision and ideas will not be distorted even if he/she does not forget about good and bad. In fact, knowing good and evil is what makes one's vision clear.

- What is the truth without knowing the difference between good and evil?

- And how can one differentiate between good or bad when arriving at the truth, if one has forgotten about good and bad and has become oblivious of them?

Russell enlarges on the subject by saying[17]:

"It seems to me that the people who have held to it have been for the most part extremely wicked. You find this curious fact that the more intense has been the religion of any period and the more profound has been the dogmatic belief, the greater has been the cruelty and the worse has been the state of affairs. In the so-called ages of faith, when men really did believe the Christian religion in all its completeness, there was the Inquisition, with its tortures; there were millions of unfortunate women burnt as witches; and there was every kind of cruelty practiced upon all sorts of people in the name of religion."

"You find as you look around the world that every single bit of progress in human feeling, every improvement in the criminal law, every step towards the diminution of war, every step towards better treatment of the colored races, or every mitigation of slavery, every moral progress that there has been in the world, has been consistently opposed by the organized Churches of the world. I say quite deliberately that the Christian religion, as organized in its churches, has been and still is the principal enemy of moral progress in the world."

Such observations are no doubt justified, but Russell interchanges religion with Christianity. Christianity is a religion, but not all religious people are Christians. Hence, it should be understood that Russell talks about Christianity only, and his view should not be extended (as he wants it to be) to include other religions. Other religions didn't commit the atrocities that occurred under Christianity, or better said by man in the name of Christianity.

It can be stated with confidence, however, that Jesus Christ would have never approved of the atrocities that were committed in his name. He would certainly have punished those who committed them. In other words, people have used religion for worldly benefits. We cannot blame religion for the acts of evil people who shroud themselves with religion.

In any case, describing those who look for the truth as those who must forget good and evil, and those who don't as having distorted desires is not correct at all. Prophets never forgot about good and evil. In fact, they told people to recognize and know what is good and follow it, and to recognize and know what is evil and keep away from it. They had their ideals and never forgot about good and evil, but these ideals were not desires. Comparing people seeking happiness to those seeking good is a distorted attempt.

4.6 Divine Power

- What is meant by God's might?

[17] See Reference 7

- Can God do everything?
- If he can do everything, can He separate the creation from Himself such that He stops His will on it in a way that this will cannot resume its influence on the creation anymore?
- If He cannot, then He is not able to do everything.
- If He can, then the fact that His will cannot be restored means He cannot do everything.
- The end result is that in both cases He cannot do everything, contrary to the religious notion that He can.
- Hence, He is not a God.

To solve this paradox, I would like to remark that such an argument resembles, in its nature, those illogical questions we encountered earlier. The whole confusion stems from the fact that we are not aware of the very definition of God and His virtues. The whole notion of God is greatly misunderstood, even by some religious advocates.

4.7 What is Meant by God's Might?

The Christians say that God created man on His image. Meaning God's image. Hence, for them God look like an old wise man with long hair and long beard, roaming around in heaven. Michael Angelo's painting in the Vatican is a representation of this belief. Evidently, that made it easy to belief that Christ is the son of God.

However, think of it like this: God created man on his image, meaning man's image not God's image. In other words, God created man as he is. No evolution. This will make all the difference between true and false.

When one thinks of God as a body like that of a man, one will unconsciously tend to think that God is one thing in one direction, in which case taking the argument in a different direction would most certainly yield a contradiction.

God is One in His essence and type of existence:

"Behold! it is HE that encompasses all things." , Quran, Chapter 41, Verse 54 .

"AND God surrounds them from behind." . Quran, Chapter 85, Verse 20 .

There is nothing like Him. His existence, as we mentioned earlier, does not need time and space and He is not subject to them. So, it is not possible to conceive His form of existence, except to say that it is unique. Oneness then means uniqueness, and we cannot go any further.

God can only be described by His virtues. He possesses infinite virtues, and these virtues do not constitute Him. In other words, He is not made up of these virtues, but rather they spring and radiate from Him and His benevolence in all senses and in the same infinite magnitude, and their effects cannot be separated. God is just,

compassionate, merciful, beautiful, etc., all absolute and in the same inseparable entity. They are His revelations that are emitted from His Grace like the rays emitted from the sun, not space-wise but rather existence-wise. Space and time are our conceived perceptions of existence, which may be differently perceived by the Creator, Who, obviously, perceives them the way we do also.

4.8 Can God do Everything?

Some materialists and atheists argue about God's ability. They say that:

- If God can do everything, can He separate the creation from Himself such that He stops His Will on it in a way that this Will cannot resume its influence on the creation anymore?

There are two situations:

- **The First** is that if God cannot separate His creation from Him, then He is not capable of doing everything.
- **The Second** is that if God is able to separate His creation from Him in such a way that His authority cannot be returned to Him, then He is not All-Powerful over all things.
- Hence, in both cases, God is not capable of everything, and therefore He is not God

To resolve this contradiction, we would like to mention that this argument is similar in nature to those illogical questions that we encountered previously. The reasons for the confusion around these issues lie in not understanding the true meaning of the definition of God and His attributes. It is clear that the idea of God is misunderstood even by those who hold the idea and believing in it. They imagine that God is one thing, with one direction of action at a time only. Therefore, dialogue in a different direction inevitably leads to contradiction. There will be a violation of the definition of God and His virtues. It takes one virtue and ignores the others. This is not God since it is incompleteness, and since it is going in one direction. God is all directions, and should be thought of in this way. When some of God's virtues are not accounted for, then we are talking about a concept that is not God. Therefore, contradiction is detected. But taking all His virtues into consideration simultaneously will solve the paradox, and render the question (above) meaningless.

God is one in terms of the type of existence, and this means that the nature of His existence is unique in type. As we saw previously, God's existence does not require time or space, nor is He subject to them. Therefore, it is not possible to comprehend the essence of His existence (because our perceptions are limited by time and space and cannot imagine anything outside of them), and the only thing that can be said is that God is unique in His essence. What is meant by the oneness of God, then, is the individuality of quality, and we cannot say more than that.

God has many attributes. The Quran says: "And to Allah belong the best names",

Chapter 7, Al-A'araaf, verse 180. These attributes do not constitute Him, that is, He is not composed of them, but they emanate from Him and radiate from Him and His benevolence in unlimited and infinite quantities, and the effects of these attributes cannot be separated from Him.

God is just, merciful, beautiful, mighty, powerful, all-knowing, etc., and all of these attributes are absolute and combined with the same one unit, which is one in kind (not number, as numbers have no meaning there). These attributes cannot be separated from each other, meaning that it is not possible to view God as powerful, for example, and forget the other attributes, or as just, and forget the other attributes. Rather, we must be aware that all of these attributes are combined in God at the same time, and they are His givings that are inexhaustible because they are absolute. The absolute does not decrease, because if it decreases, it is not absolute. His givings radiate from Him as light radiates from the sun, but not as an analogy to place, rather in terms of existence as existence. Time and space are our perceptions of existence, and God's view of existence may be different from our view. God also knows existence as we imagine it, because He is the one who created it and shaped it, and created us and shaped us.

The meaning of the conception that God can do everything is not fully understood. Any "inability" can only be in our imagination, because He, in His existence, does not require to do anything, since He has no need of anything. Requirement is our conception of things, not that of God. So, the inability does not exist in His existence. It would contradict His ability, which is defined to be absolute, and it will mean a non-existence of something which will contradict His absolute existence, which is impossible. We conclude that in God's existence, there is no such a thing as inability. To express inability is our imagination only which does not apply to God.

The question of whether God can separate His creation from Him includes a separation in terms of place, which cannot be accepted because God is not subject to place, or a separation in terms of existence, which also cannot be accepted because this in turn includes the need for an intermediary existence linking God to creation, i.e. God needs something to connect him to creation, which is impossible because it contradicts the absoluteness of God. It also implies the existence of a vacuum separation between God and His creation, which is also rejected as mentioned above.

It is clear from this that the question includes assumptions and concepts that are logically unacceptable, and also unacceptable according to the definition of God, despite the fact that atheists are not aware of these implicit assumptions in their questions.

Creation gains its existence from the Creator in a way similar to how light obtains its existence from electricity. If the current is cut off, the light disappears and ceases to exist. Likewise, if creation is separated from God in any sense, it ceases to exist and disappears. Hence, the question we are dealing with is rejected and represents only a linguistic sentence that does not carry any logical meaning from the point of view of reality. We conclude that there is no contradiction, and the contradiction

that we saw previously is imaginary and does not exist.

Likewise, the previous question contradicts the definition of God and His attributes that we mentioned. They take one attribute and forget the other attributes. Therefore, this is not God, the Creator of everything, because the Creator is perfect in all aspects and in all directions at the same time as one unit, and He must be looked at as such. Naturally, if we take some of God's attributes into consideration and forget the other attributes, we reach a contradiction, because in this case our words will relate to something other than God. But if we take all of God's attributes into consideration at the same time, there will be no contradiction. All those who touch upon God and His attributes and reach contradiction are in fact committing this mistake, taking some attributes and forgetting the others. Thus, they are in fact speaking about a part and not about the whole, and since God cannot be divided by any method or concept, talking about the part is not talking about God. Thus, these philosophers, especially Europeans like Bertrand Russell, are in fact talking about something other than God (because they are talking about the part), thinking that they are right.

For the sake of argument, let us assume that God separates His creation from Him. What will happen?

One thing we can be sure of, from our observation of human history, is that injustice will find room to prevail, at least in some corner of the creation. Oppression is the contrary of justice. So, it would amount to the proposition that God let injustice take place in an absolute fashion, meaning He accepted it, contrary to His virtue of justice. This is not possible since it would suggest that although God is the absolute justice, nevertheless He accepts injustice. A contradiction thus results which is not admissible. It follows that the separation of the creation from God means the occurrence of the impossible, and is inadmissible.

It is clear that what is meant by “God has power over everything” is not understood correctly. The lack of power is the result of our perceptions as humans because God, in His existence, does not need to do anything. He does not need anything. Need is our perception of things. Therefore, the lack of power does not exist for God because there is no lack in His existence. The lack of existence of anything contradicts the absolute existence of God, and this is not acceptable.

Absoluteness means ability only; inability does not exist. If absolute ability exists, then any existence of inability is the existence of contradiction, which is impossible.

The misunderstanding of this concept and the inability to consider God's definition in a clear way, led St. Thomas Aquinas to say that God “cannot” will things impossible in themselves, rather than saying He “does not” do that because it is not what He had decided upon. Things that are impossible are not outside the will of God. It is He who decides upon them to be impossible this way. He can change them if He wills. The concept of impossibility, and the concept of contradiction, are things that are created by God, since He created everything. Things that possess the concept of impossibility as part of their creation become impossible. Likewise, with

contradictory things. It is obvious that these concepts are put in things by God Himself; they don't exist by themselves leading to them being outside God's might, and rendering God not being able to do them.

To say God cannot do certain things is to say that those things are absolute, which amounts to the existence of absoluteness outside God. This is clearly nonsensical because it means God is not absolute. It is this misunderstanding that led St. Aquinas to have the opinion that led Russell to say[18]:

"For example, He cannot make a contradiction true. The Saint's example of something beyond even divine power is not an altogether happy one; he says that God could not make a man to be an ass."

The confusion surrounding this issue is because of the unclear consideration of God's virtues. The concept of contradiction does not exist in God's existence (because it is part of what He created). Talking about these concepts, amounts to making some worldly assumptions then applying them to God. This is not a valid argument. For an argument to be valid, the above concepts must be proven to exist in God's existence before one can talk about them.

4.9 Does God Need a Cause?

A similar concept is the subjection of God to causality. Russell says that if everything needs a cause then God needs a cause. This is another misconception. It would be closer to reality to say that everything in our existence, that is, everything created, needs a cause. And these causes are, actually, the intimate relations that connect the phenomena that make the universe. Causality is one of the laws of our universe and does not apply to God. He is the cause of this universe, and He cannot be subject to a law, that He created, which relates events and phenomena that He created also; namely that of causality. The most serious confusion is to apply the laws (that God created) to God Himself. This is readily rejected, for:

- How can He be subject to what He created?

The difficulty of realizing this led Russell to argue by applying all laws to God and ending up with God being an unnecessary intermediary to be inserted in the argument. For example, he says,

"If there was a reason for the laws which God gave, then God himself was subject to law."

This is a great confusion because the law is necessary for us not for the thing that is consummate. If he needed a law, then He would not be consummate. If we have defined God to be consummate, then He does not need laws or anything else. Things that are created need to know how to behave. If you make a robot without telling it what to do it will not move, it will be just a heap of metal. To make it act you must set certain rules for it. Likewise, all created things need rules according to which

[18] See Reference 7

they behave. Such is the Will of the Creator. Since there are endless numbers of created things, law is necessary to regulate the relationships between them. All created things are imperfect and need to be told how to behave. But a perfect thing, by definition, would intrinsically know what to do, and how to behave otherwise it would not be perfect. Hence, it does not need to be told what to do or how to do, and therefore, does not need a law to govern it. Evidently, then, God cannot be subjected to law like Russell proposes.

4.10 Why Has God Created Things?

The previous argument brings us to the question of why God has created us and other things. If God does not need anything then it is not a necessity for him to create things.

- Why then has He created them?

Some argued that God created the world to prove and display His existence and might. This argument prevails, almost, among all religions which believe in God. Some may think this cannot be admissible. His desire to prove and display His existence and might entails His need to do that. Also, to say God has a reason to create the creation amounts to subjecting God to reason, which is also inadmissible.

- If He were not in need of anything, why would He want to prove anything?

The answer to our question can only be given by Him of course, but I will attempt to search around the point.

One way to look at this is that since God is absolute, He has an absolute Will, which Wills in a positive sense. This being the case it is only expected that this positivity is manifested by Willing positively to create things. The creation is Willed by this positive absolute Will.

Also, part of the absoluteness is wanting. God wants, and this wanting is in the positive direction. So, God wants to create things and He does.

Furthermore, if God is absolute in every respect, then the creation is the result that can be perceived to follow. It is the natural end result of this absoluteness, from which it follows that there may be an infinite number of types and levels of creations. Our world is only one of them, and all of these creations, together, are part of the engulfing absoluteness. The world we perceive is as trivial as an atom in the universe in comparison with the absolute existence. This is why we say we are trivial in comparison with God.

In addition, one may imagine that the creation stems from God's mercy, compassion and justice, and from God as He is. Not creating things would entail that He is compassionate and just but He screens this compassion and justice from those who can receive them and emerge to existence. This would contradict His absoluteness. The absolute compassion obviously engulfs the maximum, which is the absolute existence.

Likewise, with justice and might. God creates things out of mercy and compassion for them, and if they can exist (which they can) out of His absolute Might - not because of them but because of the absoluteness of might - His absolute justice will not prevent them from being created, or from existing. On the contrary it will pave the way for them since it is absolute, which is what we said about His justice. So, there is no necessity or requirement that God has, but things flow from His benevolence, and everything needs Him; He does not need anything. It is this need that we call slavery.

For God there is no need or necessity. The Creation stems from His absoluteness, because absoluteness encompasses all things, part of which is the creation.

4.11 Misunderstanding the Wisdom of the Creator

We can now go back to the following questions again:

- If God is not willing to prevent evil, then he is not all-good.
- If God is both willing and able to prevent evil, then why does evil exist?
- If God is unable to prevent evil, then he is not all-powerful.
- If God did not know it would happen then he does not know everything.
- If God knew it would happen, why did he allow it to happen?

Let us start by saying that, to the dislike of many, these are rather primitive questions caused by lack of understanding the wisdom of creation. So:

- Why has God created Humans they way they are?

We can safely say that God, being the all encompassing, He must have created all kinds of things. For example, we know He created trees, animals, insects, fish etc. These are all none human creatures. We have no reason to assume that this is all that God created. He created the stars and galaxies. He created atoms, molecules etc.

He created angles who are all obedient and do not have a will to obey or disobey. He created the jinn who have a will similar to human, but they live in different dimensions to humans.

When humans were given the will, it was given to be exercised. Otherwise, there will be no meaning to it. Humans were also given a powerful mind to understand right from wrong when they are informed of what is right and what is wrong. An example, we all follow and obey the rules and regulations when we drive, work, in our relationship with other people, etc.

God is able to prevent evil, but he wants us to do it ourselves. In a class, the teacher wants the students to learn and pass the exam. Those who do not work for the exam fail. Here there is:

- Reward for those who study hard for the exam, which is passing, and,
- Punishment for those who do not study, which is failing.

Similarly, those who obey the rules of God are rewarded in heaven, and those who disobey will be punished in hell. We will dwell on this point later to expand on its meaning and reasons.

In a class of students, the teacher knows that some students will fail. He advises them to study to pass. However, when they fail,

- Does that make the teacher responsible because he knows they will fail?

No one in their right mind will accuse the teacher. Yet they think that because God knows evil, then he is responsible about it and he should stop it. God can stop the evil, but then we will have to change to other creatures, not humans. Creatures with no will to exercise. In a society, people are allowed to exercise their will and intelligence to abide by the law. It is only when a person breaks the law, then he/she is prosecuted. Similarly, God allows humans to exercise their will and intelligence in life. They will, then, be judged after death.

The question now is:

- What are the rules of God, and where can we find them?

We will answer this question in chapter 5. However, one thing we can say here is that God's rules must have been sent to humans (somehow), otherwise God's absolute justice and wisdom are violated.

We now discuss another rather famous argument:

- Since God created everything, and
- Since evil exists,
- Then God created evil
- Furthermore, since God is absolute,
- Then God is absolute evil

To answer this, let us first make the following argument by replacing evil with good in the above argument:

- Since God created everything, and
- Since good exists,
- Then God created good.
- Furthermore, since God is absolute,
- Then God is absolute good

We have now two exact arguments, but arriving at God being the Absolute Good and Absolute Evil in the same time. This a contradiction that is not admissible. If

God is Absolute good, He will have no evil. And if He is Absolute Evil, He will have good. So, where is the error?

It is not difficult to see that the error is in the premise used by considering both good and evil as absolute (see sections 7.2 and 7.3).

The Quran says:

"Know that the life of this world is only play, amusement, and adornment, and boasting among yourselves, and multiplication of wealth and children. Like rain, the growth of which the disbelievers admired, then it stirs and you see it turning yellow, then it becomes Wrecked. And in the Hereafter there is a severe punishment, and forgiveness from God and His satisfaction. And the life of this world is nothing but the enjoyment of delusion.", Chapter 57, Al-Hadid (The Iron), Vesre 20.

CHAPTER 5

Slavery: Its Meaning

5.1 The Need for Worship

All religions which advocate the notion of God talk about worshipping. In this chapter I will try to explore the hidden meaning of this concept, the misunderstanding of which was the reason for its almost total abandonment, to the extent that worshipping God ended up to mean going to church once a week, at its best.

As we saw earlier, God does not need anything,

- So, he doesn't need our worship
- If anybody needs worship, it is us
- How? And what does that mean?

Some argue that worshipping is required by those with a will too feeble to gather themselves together, or by those fearing death and the unknown. But those with strong will, brave and well educated, do not need to worship because they can straighten their way of life on their own, without the need for worship or the notion of God to help them.

Evidently, these people have been given the impression that we need the worship to strengthen us to carry on during this life, and only this life. So, if you are strong enough, you will not need help to live your life.

Bertrand Russell says[19]: *"Religion is based, I think, primarily and mainly upon fear. It is partly the terror of the unknown, and partly, the wish to feel that you have a kind of elder brother who will stand by you in all your troubles and disputes."*

This is to say that those first Christians in Rome who were so brave to face the beasts and to be eaten alive by them in the Roman arena amidst the cheering of the crowd, not caring very much for the horrible way in which they were dying, stuck to their beliefs until the last moment of their lives because they were afraid! It seems to me that if those people were scared, they ought to have feared being eaten by the lions, and should have given up their religion to live in safety. People like Russell have chosen to miss the point.

Let us go on to a more profound concept of which worship is but a small part. This is slavery. Slaves worship, but not in the same sense as that of the black slaves rounded up in the most brutal way in Africa and shipped to the new-found land of

[19] See Reference 7

America. Slavery here is to God.
Everything is a slave to God.

- What does this mean?

5.2 Slavery of Matter

Matter consists of tiny particles possessing small size and weight and little energy, and sometimes electric charges. At least this is how it appears to be. The properties that the particle has are part of its essence, since if one of them changes the particle changes from one type to another. Matter is gathered in this way under certain conditions. At the limit the matter, however, is phenomena connected by intimate relations. But these relations are not random. Planning, therefore, is implied, which means systemizing, regulations and laws.

Going down the levels of existence to the detectable phenomena, which are the particles and their properties, we find that these properties give every particle its particular behavior, and this behavior is invariable. The particles with a certain type of electric charge repel the particles with a similar charge but attracts those with the opposite type of charge, and so on with other characteristics. This shows that the particles are connected by strict relations and governed by specific laws. The particles obey these laws strictly and blindly. No choice exists for them to behave differently. Everything is set, which is what made scientific discoveries and inventions possible. For example, it is impossible for two particles with similar charges to be attracted to each other, and likewise it is impossible for opposite charges to repel each other.

Matter then obeys the laws of physics and chemistry blindly, without thinking or hesitation, and this is what makes it what it is. Iron, for example, consists of small iron atoms which have their specific configuration and number of electrons, protons and neutrons, which give it the particular characteristics of iron. If the number of any of the electrons, protons and neutrons change in any way, the substance changes from iron to something else.

Let us take a simple example of chemistry. When oxygen and hydrogen are mixed under specific conditions of electric current etc., they will combine to form water. This reaction (under particular conditions) is inevitable and certain. It will happen, and nothing else happens. It is observed that the oxygen and hydrogen do not have the choice of behaving in any way except combining. This obedience to the laws governing the two elements under those conditions (which is obeying specific, predetermined commands) is total as long as the oxygen is oxygen and the hydrogen is hydrogen. The reaction will not take place only when one or both elements change to another substance, in which case they will obey other laws (and orders) with similar strictness and inevitability.

The submission of these substances to the particular laws is what can be described as true slavery. There can be no rebellion or deviation of any kind. This slavery is built into these elements as part of their being. This is why when fault occurs, substances re-adjust their arrangement and status, whether shape or composition, to

a new state according to the governing laws such that they behave as they should under these particular conditions, and do not deviate from this behavior. Faults occur, however, under certain conditions and strict laws also.

Slavery to particular laws then, is an intrinsic property of matter, without which it cannot be imagined as it is. To argue, however, that matter is no more than a lumped energy, or more basic, phenomena connected with intimate relations, does not change the argument because energy, or phenomena, also obey strict laws that make and shape them into all other things, and nothing is random.

- What are laws?
- They are commands
- But whose commands?
- They must be the commands of He who created matter

Matter then obeys the commands of the Creator blindly and without hesitation. This is absolute submission. And absolute submission is true slavery. Clearly, then, matter is a true slave to the Creator, and this slavery is an intrinsic part of its existence, without which it ceases to be what it is. Violating the laws results in the destruction of the substance, or its alteration into another substance or status. This may be looked upon as punishment, while status preservation may be looked upon as reward.

5.3 Slavery of Living Creatures

5.3.1 Slavery of the Body

Man is made up of two things. The matter that represents his body and the mind that represents his thinking and general behavior (spirit and soul). As saw above, the matter part is governed by the laws of physics and chemistry. If a man is thrown from a height, he falls; if sulfuric acid is placed on his palm it will react with the palm's constituents, just as it will with any other matter. The total slavery of this part of man to the laws of nature, and hence, to the Creator of these laws is evident and beyond doubt. Plant and animal bodies are similar to that of man.

5.3.2 Slavery of the Instincts

Let us now consider the mind part. Man's mind can be looked upon as consisting of two inter-linked parts, the instincts and the consciousness. In other words, and for the sake of our argument, we will divide the mind into two parts. One part we will call the instinctive response and behavior. The other part we will call the conscious mind, which represents the free will, the consciousness, the ability to choose, i.e. the decision-maker. Such a division is not a clear psychological interpretation of the limits and boundaries of the mind, but it does not violate the rules of psychology, or the actual facts of things.

Although the thinking operation that takes place inside the brain is displayed as changes of matter to energy, which is itself a controlled process that is governed by

strict rules, the resulting behavior is not material. Thinking, in both its types, instinctive and conscious, is the awareness of certain causes or phenomena, and the carrying out of a suitable action required for the situation at hand. This includes actions such as heart control, breathing, etc., the awareness of which is carried out automatically in a subconscious manner.

If one felt thirsty, his/her urge would be to drink, and if one felt hungry, his/her urge would be to eat. The behavior is different in each case according to the type of order.

Instinctive thinking obeys specific laws and commands in a strict manner. It is a series of operations consisting of commands and their responses. Man has no control over it in the sense of changing it or going against it. The sensation of thirst is something a person cannot avoid, or prevent him/her self from experiencing. He/she feels it whenever his/her body needs water. This feeling of thirst is a strict command that man obeys by feeling it, then obeying it by behaving in a specific manner, that is, drinking water, and in no other manner. It may be argued that man can choose not to drink. In this case he/she will die and cease to exist as a human. So, for him/her to stay alive, he/she must obey, and drink. This submission to instinctive commands is exactly similar to the submission of the body (which is matter) to physics and chemistry laws.

Instinctive thinking, therefore, follows specific rules and commands, which are the rules of the Creator. Instincts in man (as well as in plants and animals alike) are rules and commands that preserve life in the living creatures. Man (as well as animal and plant) has no choice but to obey them. If he didn't obey them, he would pay the penalty of pain or death, i.e., punishment. Slavery to these laws is again evident, and hence slavery to their Creator. This means that life cannot be produced or preserved (in other words cannot exist) without slavery to the Creator. Slavery to the Creator, then is an intrinsic part of the essence of the existence of life.

5.3.3 Slavery of the Conscious Mind

We come now to conscious thinking, or free will. The difference here is that man possesses the ability to choose what to do, and how to behave. This is the type of thinking that discriminates the kind of behavior. It is this thinking and behavior that all the laws governing modern human societies are intended to manage.

A man living in a society must obey these laws, which sometimes take the form of social norms and customs. If he/she deviates, he/she might be punished by the others. The punishment might take the form of execution, imprisonment, a fine, being repelled and cast out by the others, or some other form of punishment. The punishment would normally depend on the quality and magnitude of the deviation. A killing may take only a few seconds to carry out (by pulling the trigger), but it may be punished by execution or life imprisonment. The quality and severity of the punishment would normally depend on the quality of the deviation. It is similar in this respect to the laws of instincts and the laws of physics and chemistry. The longer you stay hungry the greater the pain is, i.e., greater punishment. And the higher level you fall from the more damage occurs to you - greater punishment

again. This is a general rule that applies to the material body as well as to the thinking mind.

The difference, however, is in the fact that for the body and instinctive behavior the law assumes its command and executes the punishment directly, and immediately. Whereas for the conscious mind and behavior, the law does not execute its command immediately, otherwise there would be no meaning to will and choice.

The delay of the punishment is a necessary extension of granting the power of choice, since otherwise it would not be possible to put this power into active role. Hence, man developed the laws that we call justice. The court examines the extent of deviation in the conscious act of man in exactly the same way as the laws of physics or instincts. Naturally, without such laws that govern conscious behavior, society would revert to the law of the jungle, and man would lose his humanity. His society would change to an animal kingdom. In other words, he would change into something not human. Hence, to preserve his human society man has to obey the laws that govern his conscious behavior. The submission to these laws is slavery to them. Once again, we find man to be a slave. In fact, we are only free to do those things that are allowed by law and which do not jeopardize the welfare others.

Since the Creator has given everything strict laws which are necessary for their existence, it cannot be perceived that He would leave man astray. To advocate that God has not set the rules for the mind and behavior would amount to advocating that God is mischievous, which does not follow the notion of absoluteness. The Creator must have laid down the rules for man to follow for man's happiness and continuity, especially, He set the rules for man's body and instincts. Justice must prevail, and the rules that are preset by the Creator to give everything its right must be obeyed, leading to the preservation of all things. It is the ability of He, and only He, who created things to cause their extinction.

When we talked about the Divine justice, however, we mentioned that He gave everything what they deserve of existence. Man cannot be left without rules and regulations to regulate his life, otherwise injustice and suffering would prevail in society and there would be no way of restoring justice.

For man to follow these rules is slavery to God who created man like He created other things, and all things are slaves to God. It is only in this way that complete freedom and justice prevails, because God's rules give everything its rights. No one can step out of his/her circle onto the circles of the others.

“Say, “If only there were angels on earth walking in tranquility.” We have certainly sent down to them from heaven a messenger from heaven”, Chapter 17, Al-Israa, Verse 95.

These individuals are messengers and prophets who are chosen under special circumstances to receive teachings through a certain medium and then communicate them to others. Man alone cannot know these laws because they are not born with him like the rest of the laws of physics and the laws of instinct. The reason for this is that these laws are specific to human free will, which is only free

if it is given room to be put into practice first, and after that comes the judgment on the correctness of its use. Exactly as we see how the court cases are decided after a crime is committed or after differences occur between people.

5.3.4 The Necessity of Messages and Messengers

The laws governing matter and instincts are inborn, but the laws governing conscious behavior are not. It follows that since God is the absolute justice, then He will not leave man uniformed. One could ask:

- Why didn't God make the rules of the conscious mind inborn like the other rules?

The answer is that the result would be another creature, not man. Perhaps such creatures do exist somewhere else (such as angels for example).

However, the only way to inform man of the laws is through some means that man understands; that is hearing and seeing. Man's mind must have been made able to understand these laws, since otherwise there would be no point in the whole issue, and God would be unjust. This is because He would have created man on a level where he cannot understand and apply the rules that preserve him equally like the rest of creation. This would be contrary to the Divine justice.

It follows that mankind must be told these laws by a man with whom they can communicate as a member of the group. These men are called messengers. Such people are chosen under certain conditions to receive the doctrine through some suitable means and tell it to the others. These rules concern the free will, and this will can only be free if it is given the right to be exercised. A form of judgement then follows, in a manner similar to that in a court of justice.

5.4 Necessity of Slavery for Things to Exist

- How does iron become iron, stays as an iron, and nothing else but iron?

Chemistry and physics tell us that it does so because it obeys the rules, and its constituents are in total submission to the laws that make them the way they are. If they didn't, iron would not exist, i.e. it would vanish as iron. Thus, the submission of iron to these laws is necessary for its existence. Since these laws are the commands of the Creator (because He set them), for the iron to exist as iron it is necessary that it obeys the laws of the Creator. In other words, its connection and bond to God through its slavery to Him is a necessity for its existence. It cannot exist in this universe without its slavery to the Creator.

The case is obviously the same with other things, which exist in this universe. Nothing can exist without being bound by slavery to the Creator. Slavery, then is a necessity for the existence of things. Without it, things would vanish because they have only become what they are by obeying the rules.

Putting it differently: They exist because there are certain laws running through

them to connect the various parts with each other. This is what slavery to the Creator means, and this is its necessity. It cannot be taken away from things because things are not things without it. Slavery is innate in things.

This slavery is the connection between God and the world of existence in all its forms. This is what Imam Ali meant when he said: *"things are bound to God but not through tools"* (because they obey the laws that He laid down, hence their connection to God is obeying the laws that He set), "*And He is very close to them but not in the sense of mixing with them; He is very far from them but not in the sense of distance"* (it is in the sense of type).

Humans are not humans without slavery to the Creator, for without obeying the laws of creation they would be changed from what they are to something else, in exactly the same way iron would change to something else if it didn't obey the laws.

- What does man change to when he goes against creation?

He goes down to the level of animal kingdom. It will be a situation similar to that in which every member of society disobeys the law, ending up in a complete chaos. Injustice and suffering will prevail, physical and mental suffering will spread and happiness will be lost.

Things that violate the laws of creation lose their right of existence, because they deviate from the path that was set for them. Man is created to be man. If he loses his right of existence, he loses his man-type existence and changes to something else, animal-type existence. The animals may need feelings, but don't need the compassion and love the way we need them. To live like them results in a total deprivation of love, which leads to all other human sufferings.

This is what is meant by the loss of God's compassion and mercy. This is what is meant by man becoming animal. He becomes materialist in every respect, leading to the total destruction of society through loss of love, care and compassion toward each other, insecurity, fear, depression, wars and diseases. This is what happened to all previous societies, the so called "civilizations," none of which was Godly. This is what will happen to the present "civilization" also. The rule is the rule. Things that deviate from their path will wander astray. But people are oblivious of this because they are far away from the true analysis of events.

God created man with rules to preserve him, just like preserving iron. It depends on man following the rules to arrive at the proper end. If man chooses not to follow the rules, and ends up in destruction, it will be his own fault, not the Creator's. The Creator put the mercy and compassion toward each other in us; they only prevail (properly) if we obey the rules. Such obedience amounts to the preservation of everybody's privileges as per the creation, which is the only correct situation. Any deviation from this proper situation necessarily entails injustice because it goes against the decision of the Absolute.

Clarifying it differently, God created everything, and gave things the right to exist and exercise their privileges. Exercising these privileges correctly is in fact part of

slavery, and part of obeying the rules, because nothing happens without rules. Evidently, taking the privilege of something away is preventing it from exercising its rights and from obeying the Creator. This is described as injustice. Hence, the reason why iniquity is prohibited because it violates the rules of creation that have made the world as it is. Any rebellion is opposed and stamped out simply because the rebellious will emerge out of its path into another path where different rules prevail. These new rules are not made for it, and are therefore inconsistent with its nature. When it is subjected to such rules, it will be altered to something else as per these rules. Hence, it is the fault of the rebellious, not the Creator, for whatever happens to it then.

A fault taking place in the composition of a given substance is instantly combated with utmost severity by changing that substance into another type, or into other conditions. Injustice is a rebellion that is also combated, but in a different way, since breaking the law is a conscious act.

Since the Creator is absolute in all aspects, and He created all things, and He is the reason for their existence, it is only just that creatures worship Him and obey His orders (they really have no choice).

And for us humans this is what worshipping means, obeying all His rules all the time, not just going to church once in a while to sing Hymns.

Worshipping God, then, is not because of the fear of the unknown, as Russell says, but because God deserves to be worshipped loved and obeyed, and because worshipping is a necessity to preserve us as humans.

5.5 The Ultimate Slavery

The ultimate slavery to God is when one realizes that God deserves to be obeyed and worshipped for what he is, not because of the worldly gains of happiness and peace.

When you meet a learnt person with wisdom and kindness, you have respect for them. God the ultimate wisdom, kindness and all the beautiful virtues. In addition, he created it us and created everything around us to keep us alive and enjoy life.

On top of that, If we are good, he puts us in heaven.

5.6 Punishment and Reward After Death

God will reward or punish people according to their beliefs and deeds, and thus, the notion of predestination (where all decisions are God's and not anyone else's) in one's deeds does not exist. It is absolutely forbidden in Islam to believe that the Almighty Merciful God planned our destiny and that the good and the bad are just His Will wherein there is no choice for us between them. Ascribing to such belief amounts to blaming bad deeds on God and claiming innocence for creatures (such as humans) who commit these bad deeds. It was the Will of God to give us the will

and choice in this life. Reward and punishment are ascribed where there is a will to be exercised. Ascribing reward and punishment where there is no capability of will and choice amounts to injustice.

5.6.1 Punishment

A criminal may go unpunished in this world. How can that be explained within the framework of the understanding of the world that we have presented here?

- Is it a deviation from the general consensus?
- If so, why is it the only exception?
- There appears to be no justification for it,
- But if criminals die without being punished, where is the punishment then?

The type and time of punishment, like everything else in this stable system (the universe), are expected to be proper and consistent. The type of punishment depends on the quality of the act of disobedience.

The time is, normally, almost instantaneous with the act, except for those acts where there is a choice and a will to be exercised. For these acts the punishment may be delayed until the action is complete. If a man is caught committing a crime, court proceedings will take place to look into the matter at a time after the act of breaking the law has taken place. This is because a man has to be given the chance to obey or break the law. The delay of enforcing the punishment is necessary for exercising the will.

In this way punishment comes after the act of disobedience of the universal law is committed. For man the punishment comes after a tribunal set by the Creator, which is done after death, i.e., after man has completed his term. Some punishments, however, may happen during his lifetime. In this way justice is absolute, otherwise absoluteness is violated.

It is worth mentioning here that God does not change. The reason is that he created change, and he is not subject to what he created.

- So, what does it mean when we say God will love you, or is not be happy with you, etc.? Is this not a change?

Imagine a tent consisting of several lobes. Imagine yourself going from one lobe to the other. You are the one who is moving, i.e. making the change. The lobes don't move. This is how we go into Gods love, or his dislike. He, and His virtues, do not change.

5.6.2 Why After Death!

It may be argued that:

- Since God knows that a given person will break the norm, why does He

allow him/her to do so?
- Why does He punish him/her afterward through a tribunal?

The first question is already answered since man has a will and a choice to be exercised. As for the second, it is the only way which agrees with the definition of justice. People shall be asked for the reasons of committing the act and given the chance to defend themselves.

5.6.3 Reward

However, just as a punishment is a necessity, reward is also a necessity to achieve the goal of justice. The punishment is for those who are disobedient,

- But what about those who are obedient?

There must be a reward for them. Without a reward the issue would be meaningless for those who obey.

- What is this reward?
  - The iron's reward is to remain as iron.
  - The reward of the earth and the sun is that they don't collide.
  - The reward for instincts is pleasure.
  - Without pain and pleasure, i.e. punishment and reward, it is difficult to conceive how life can be preserved and continue.

- What about our willful acts?
  - Well, obeying the laws will keep society happy, and everybody's rights and possessions untouched.
  - Hence the reward is life itself and happiness.

Those who commit crimes must be punished and those who obey the norm must be rewarded because they take part in making justice prevailing, and preserve life, happiness and possessions of others. In fact, reward and punishment are designed to keep the existence as per the decision of the Creator, and to keep the rights of everything that is created, which the Creator has allocated for them. Only then things will be as the Creator decided. Reward and punishment are a necessary part of the whole set up.

- Hence, the righteousness of heaven and hell follows.
- They are a necessary part of the setup also.

5.7 The Harshness of Punishment

It is worth mentioning here what Russell says about the issue of punishment. He asks:

"What kind of God is it Who punishes us so severely in the after world for the mundane and trivial sins we commit here in this world"?

Russell seems to have misconceived the causality relationship between the act and punishment. Take the example of a man who is warned not to throw himself under a train because he will die:

- If he becomes stubborn and throws himself under the train and get mutilated, can anyone ask why this horrible death?
- Can one say that the punishment is rather too much for the simple act of stubbornness of the man?

Naturally no. The essence is that:

- The quality of punishment fits the quality of the wrong act
- Likewise, the quality of reward fits the quality of the correct act

Not all sins are mundane, as Russell puts it. For mundane sins, God is forgiving. But sins such as killing innocent people, instigating wars and mass murders are not mundane sins.

5.8 The Rules of the Creator

The question which remains is:

- What are the Creator's rules that are to be followed for the will-full act?

The answer includes a wide and deep discussion that this book will shed some light on. But one can say that if God is just, then his rules must be the same for all humans, which amounts to one religion rather than many religions. This means that all existing religions are erroneous except one.

For those who say God had given us the mind so that we use it to make our own rules and that He did not command any rules, I say:

One look at the chaotic and horrendous history of wars in societies and civilizations that did not apply God's rules reveals how false this belief is. If we choose to cling to this belief and refuse the rules of God, we will never know real happiness or the truth about why we are here.

5.9 How do We Find the Rules of the Creator?

God had sent many messengers. Since humans are all equal, messengers also came with the same message.

- So, what happened?
- Why are there many religions?

Since these religions are different, they cannot be all from the Creator. But the messengers are the messengers of God and their message is the same. The only explanation, then, is that humans have tampered with God's messages, necessitating sending messengers again and again. The last messenger is Muhammad.

The final, complete and never changing rules of God are all given by Him in the Qur'an. The Quran is not written by man as people unjustifiably think (without reading it or studying it). No one can change the verses of the Quran. It is written in a way that cannot be changed.

There has resulted a lot of confusion about the Quran and Islam, quite unjustifiably. Islam has very rarely been studied in a scholarly manner. There is a lot of confusion and lies circulating against Islam for political reasons. Sincere scholars should not be influenced by this display of human ignorance. The point is not to prove one religion better than another, which may create a reaction in some people's minds. The issue is to find the truth and happiness of mankind for those who care.

5.10 Our Universe

Physicists now confirmed the big bang theory to be what actually happened to make our world, and that our universe is still expanding. Physicists are now asking the question:

- Where was that dot when the big bang happened?
- And where is our universe expanding into?

They say that there must be other dimensions outside our universe.

The Quran says:

"Have the unbelievers not seen that the heavens and the earth were sewn up as one (solid) mass, then We unstitched them, and that We made every living thing of water? Will they not believe! , Chapter 21, Verse 30.

"And heaven – We built it with might, and We are extending the vastness of it wide". Chapter 51, Verse 47.

5.11 Slavery from Islamic Perspective

- A slave serves his/her master. We serve God. How do we do that?
- Does God need us to serve Him?
- What can we do to serve Him?

As per the Islamic teachings of the Quran, God does not need anything. So, He does not need us to serve Him. Serving God is to:

- Obey His rules which gives everything its own rights and duties as per the creation

- Serve people and all His other creatures. To do that is to:
  - Refrain from intruding on other people's rights no matter how trivial this intruding is
  - Help people in need of help
  - Defend the oppressed
  - Struggle for justice, because justice is the rules of God

When you demand to struggle for God's justice, those who don't believe, and the hypocrites become your enemy.

CHAPTER 6

The Messenger (Prophethood)

6.1 Prophets and Messengers

Some people believe that prophets were great philosophers or great politicians. Even though prophets never claimed they were philosophers or politicians. Philosophers and politicians never claimed they were prophets. Prophets always claimed a message from God and always preached the worship of God for no worldly gains they were after. On the contrary, they always suffered a great deal for what they were preaching. Another notable thing about prophets is that they applied their notions and concepts on themselves before asking others to follow. They were true with what they were preaching. They were themselves the living example of their message, and how people should behave. This is in sharp contrast with politicians and philosophers who normally live a life that may not bear a relationship to what they say.

A prophet is not a psychic, or somebody who claims prophethood such as those we see in our present time. Some of these self-proclaimed prophets turned out to be law-breaking bad characters indulged in business and moneymaking activities. In Christianity, Jesus is the Son of God, which makes him a God. That makes his companions, the disciples, prophets since they heard and spread the words of Jesus the God. These prophets (the disciples) are not infallible. This makes room for others to claim to be prophets. St. Paul did not see Jesus in person. Instead, he saw a vision that made him a prophet. This enlarges the circle for people who see visions and claim they are prophets also, which removed the necessity for seeing Jesus in person. Since prophets are not infallible, a serious problem is created. New prophets kept appearing along the history of Christianity to reflect changes in the religion until a great portion of the Christianity of Jesus disappeared.

Prophecy is a grace and blessing from God that He bestows upon those that He chooses and distinguishes from the rest of people. The Holy Quran says:

"God chooses especially whom He pleases for His mercy, and God is the Lord of mighty grace", Chapter 1 (The Cow), Verse 105.

"God chooses messengers from among the angels and from among the men; surely God is Hearing, Seeing", Chapter 22, Pilgrimage (Al-Hajj), Verse 75.

"And most surely they were with US, of the elect, the best", Chapter 38, Sadd, Verse 47.

"Surely God chose Adam and Noah and the descendants of Ibrahim and the descendants of Imran above the nations", Chapter 3, Imran Family (Aal-Imran, Verse 33.

Prophecy is selective and favoring. It is never by vision, or by force or compulsion. It can only be entrusted to qualified individuals that God chooses for the task. It is a heavy burden and a great entrustment that no one is capable of assuming except those endowed with constancy. Addressing Prophet Mohammed, the Quran says:

"Indeed, We will cast upon you a heavy word", Chapter 73, Al-Muzzammil, Verse 5.

A prophet is sent to people when there is no way for them to know God's true Rules and Commands, and how He wants people to behave toward Him and Toward each other. Since people will always resist changes in their beliefs, especially religious beliefs, it can be seen that the task entrusted to a prophet is a great mission and a burden that require a special person to carry out and endure the hardship accompanying it. God greatly rewards the prophet for his suffering to lead people to God's path.

It is to be noted that God makes the prophet deliver the message and endure hardship like any other human, so that the prophet becomes a role model for the faithful who believe in him, and for those who come after.

Prophets and messengers differ from wise men, leaders, reformers, and geniuses in two aspects:

- **The first**, is their receiving of the revelation from God, and,
- **The second**, is their communication with and warning of people.

In this regard, the Quran says:

"He sends down the angels with the inspiration by His commandment on who He pleases of His servants, saying: Give the warning that there is no god but Me, therefore be careful (of your duty) to Me", Chapter 16, Al Nahl (Bee), Verse 2.

In another verse of the Quran, God Commands the Prophet Mohammed to say to his people:

"Say (Mohammed): It does not beseem me that I should change it (the message) of myself; I follow naught but what is revealed to me", Chapter 10, Yunus (Jonah), Verse 15.

God has sent to each nation a prophet or a messenger to guide them to his straight path. These prophets and messengers lived their lives according to the messages they preached. They were true examples of their messages and they practically showed that these messages can be followed. They struggled to spread their messages. Their struggles, sacrifices, wisdom, consistency and dedication are true lessons for us to follow.

6.2 What is a Prophet and What is a Messenger?

Generally, a prophet is a person chosen by God whether he is ordered to deliver a message or to preach an existing message. A messenger on the other hand is sent and ordered to deliver a message. It follows that every messenger is a prophet, but not every prophet is a messenger.

The Quran says:

"And mention Musa (Moses) in the Book; he was one purified, and he was a messenger, a prophet", Chapter19, Marry (Mariam), Verse 51.

also:

"So God raised prophets as bearers of good news and as warners", Chapter 2, The Cow, Verse 213.

Therefore, a prophet is sent to communicate to people about what he has been informed of the unseen (supernatural) by God, and a messenger is sent with a special mission added to the foundation of prophecy. The Quran says:

"And for every nation is a messenger. So, when their messenger comes, it will be judged between them in justice, and they will not be wronged", Chapter 10, Yunus (Jonah), Verse 47.

A prophet demonstrates to people the rightness of their subsistence and their hereafter through the religion's teachings and principles based on what God's auspices has called for to guide people towards their happiness. A messenger is a prophet and a bearer of a special mission that includes the completion of a plea which, if breached, compels destruction or torment or the like:

"So that people should not have a plea against God after them (coming of) messengers", Holy Quran, Chapter 5, Al-Nisaa (Women), Verse 165.

Numerous prophets came to guide humanity, but not all of them are mentioned in the Holy Quran:

"And certainly We (God) sent apostles before you; there are some of them that We have mentioned to you and there are others whom we have not mentioned to you", Chapter 40, Forgiver (Ghafir), Verse78.

The Holy Quran mentions the names of twenty-five of them: Adam, Noah, Idris, Hud, Salih, Ibrahim (Abraham), Lut, Ismail, Al-Yasha, Zulkifl, Ilyas, Yunus (Jonah), Ishaq, Yaqoub (Jacob), Yusuf (Josef), Shu'aib, Musa (Moses), Haroun (Aron), Dawood (David), Sulaiman (Solomon), Zakaryia (Zakariya), Yahya (John), Ayub (Job), Isa (Jesus), and Muhammad.

It is narrated that the number of prophets is one hundred and twenty four thousands,

and the number of messengers is three hundred and twenty three.

6.3 The Prophets of Endowed Resolve (Ule al-Azm)

The various prophets encountered different circumstances due to the different times, eras and conditions. They had to deal with them in different ways but the guiding principles of Good, love and charity that were the basis of their actions, are the same. Some of the prophets are described in the Holy Quran as "endowed with resolve" because their resolve was very strong, their burden was enormous, their trial was immense, their struggle was arduous, and for their constancy remembrance to the strong covenant taken from them by God:

"*And when We (God) made a covenant with the prophets and with you (Mohammad), and with Nuh and Ibrahim and Musa and Isa, son of Mariam (Mary), and We made with them a strong covenant*", Holy Quran, Chapter 33, Parties (Al-Ahzab), Verse 7.

The endowed with resolve prophets are: Nuh, Ibrahim, Musa, Isa, and Muhammad on whom God called to follow the example of his preceding prophets in their patience and struggle:

"*Therefore, bear up as did the messengers endowed with resolve bear up with patience*", Holy Quran, Chapter 46, Al-Ahkaf, Verse 35.

Prophet Muhammad was the most patient, and the most sacrificing prophet. He said: "No prophet has ever been hurt as I have been hurt". God distinguished him with commendation and honoring to the extent that He had never before distinguished any prophet before him:

"*And most surely you conform (yourself) to sublime morality*", Holy Quran, Chapter 68, The Pen (Al-Qalam) , Verse 4.

6.4 Miracles

A miracle is an event that either defies the natural laws, or not possible to happen under the conditions and know how at the time of the event.

God aided his prophets with supernatural powers and to make things happen that were not fitting to the mind, so that they could prove to people that they spoke the truth and that they were who they say they were: Prophets of God. Since the whole point of the revelations is God's mercy to people, miracles are also God's mercy to people so that people may be able to:

- Believe in the Prophets and God's mercy may be bestowed on them
- Believe the revelation is real and the Prophet is telling the truth
- Distinguish a real prophet from a false one since many people may claim prophethood for worldly gains.

Some people think that the supernatural acts of miracles are witchcraft that could be learned. These were destined to failure because the prophets' miracles, being acts done by God, had nothing to do with magic. It is important to note that only God is able to do miracles. Prophets can only ask God that these miracles may happen. Prophets, being humans, themselves do not possess the power to make the miracle happen.

The prophet's miracles depended on his era, the mindset of people at the time and what was common among his people. In this way the miracle is more supporting and more trusted. For example, Moses' rod was converted into a snake that swallowed the magicians' rods and ropes. Jesus cured the sick, and brought some people from the dead back to life.

Some of these miracles were cosmic, such as the burst of water out of the stone when Moses struck it with his cane to provide his people with water to drink, and the cloud that shaded the Israelites when they were crossing the desert with Moses. Other miracles had to do with the unseen, such as when Jesus told people about what they had eaten. Yet others were supernatural, such as when the fire that people set to burn Abraham turned cold and peaceful instead.

6.5 The Eternal Miracle of Prophet Mohammed

The miracles that the prophets were aided with before Muhammad were addressed to their people at the time when a prophet was among his people. The miracles ended, and now we only read about them. It must be said here that many miracles that have been reported in religious books may not have happed in reality. Throughout history people have had lucrative imagination when it comes to religious matters.

However, the case is different with Prophet Mohammed. Although he performed miracles at his time, he has been aided with the immortal and everlasting miracle, the Holy Quran, that challenged the Arab's eloquence. What characterizes Mohammed's call is that his miracle is immortal as well as accessible to any researcher and truth seeker at any time and place along the history of mankind until the Day of Judgment.

6.6 Why Mohammad Couldn't Have Written the Quran

The Quran is a book that is around 600 pages long. It covers a wide range of topics, and it was revealed bit by bit over a period of 23 years.

If a man had written the Quran, we would already have a number of problems:

- If you write a book and claim it is from God, you cannot make any mistakes.
- The book cannot contradict itself, and you have to keep it consistent as you add to it for a period or 23 years, and keep the message consistent.
- The grammar and style also have to remain the same.
- If the Quran was not from God, Mohammad would have to write it himself.

That means in the middle of the Arabian desert, with no books around, and being illiterate he would have to know Law:
  - Civil rights law
  - Criminal law
  - Family law
  - Labour law
  - Military law
  - Personal injury law
  - Real state law
  - Tax law
- He would have to know history with little or no Christian presence in Mecca. He would have to know:
  - The stories and events in the lives of the prophets before him
  - The history of past nations
  - Judaic religious ruling
  - And he would have to know it well enough to somehow offer additional information and details not found in those books
- He would have to how to develop a nation
- How to start a government
- Know about worship and purification
- Invent dietary laws
- Know:
  - psychology
  - Know about raising children
  - Know Arbitration
  - Distribution of wealth
  - Finance and business
- In the area of science, he would have to know:
  - Embryology
  - Oceanography
  - About plate tectonics
  - Cloud formation
  - UV rays
  - Know about plants
  - Mountains
  - Bees
  - The human brain
  - The big bang
  - The expansion of the universe
- And in order to make the book complete, he would have to have:
  - Knowledge of the future so that he can write things that will happen in the years to come
  - He would have to be a time traveller in order to in order to insert his name and mention in the Bible
- If he is claiming that the book he wrote is from God:
  - It must not have a single solution that doesn't work

  - He must also keep his emotions and personal life out of the book
  - The book should not reflect happy times, nor sad times, in his life
  - The writing should not become cheerful and optimistic, nor sad and gloomy, as if a human wrote it
- But when you read the Quran cover to cover you can't sense:
  - When his wife died, when his daughter got married,
  - When his grand children were born,
  - When he was victorious and when he was defeated

To anyone who examines the Quran, it becomes perfectly clear that there is no way a man in the desert, 1400 years ago could write such a book

- But what if there were a committee of brilliant minds, a secret society that is in charge of correcting, updating and re-writing the Quran over the years?
- Their job would be to make sure that the book:
  - Appears to be accurate,
  - Has no mistake or contradictions,
  - And to keep updating to agree with science and the changing world.
- If that were the case, then there would be other versions of the Quran.
- Due to edits and improvements, we would have new edited versions and old versions with mistakes
- You would be able to detect different writing styles and influences from the different authors.
- The problem with all of that is there is only one Quran.
- So one man didn't write it
- And a committee didn't edit it
- So where did it come from?

What if clever devils dictated and influenced a man to write the Quran?

- The question, then, would be; What kind of a devil calls to:
  - Good behaviour
  - Worshipping God
  - Honouring Jesus
  - Giving to the poor
  - And warns of the devil?
- Any way you analyse the Quran you come to a clear conclusion:
  - It could not have been written by a committee
  - Nor a devil
  - Nor the prophet Mohammad
- Since it is impossible for Mohammad to have written it, then that means he was truthful in that it is from God
- If it is from God, that means he was a genuine prophet
- And if he is a genuine prophet, then his message should be heeded and obeyed

CHAPTER 7

God
Sender of the Message of Islam

Historically the west viewed God of the Muslims, God (Arabic for God), as another god that is different from the God of the Christians and the Jews. They call Him, derogatorily, Ala, while the proper pronunciation is with emphasis on the letter (L). This is why the name is written with two (L's). This assisted the notion that Mohammed is not a messenger of God, and the matter is closed with no further investigation to such allegations and to the truth of Islam and its teachings. This, in turn, alienated Islam and led to the isolation of the immense and most significant wealth of knowledge on earth from the reach of people. Until recently, no Islamic books were translated to western languages and the western library remained empty of such books for centuries. Only books written about Islam by non-Muslims were available. Evidently, these represented the opinion of the authors and could hardly be said to represent the Muslims. They contained discrepancies and inaccurate accounts of Islam, whether intentional or because of lack of understanding. Furthermore, they do not contain all Islamic teachings, instead they mostly concentrate on specific areas of interest, which are explained in strange ways out of their context, and in isolation from other related topics. The result was disastrous.

Examining the reasons for this state of affairs leads one to detect political agendas behind it. It is interesting how false and baseless accusations can transpire with no foundation whatsoever. Throughout the history of Islam, no tradition, speech, article or book has ever mentioned anything about God except that He is the Creator of all things, and the Sender of all messengers.

Unlike other religions, which brought God to earth and made Him look like man, Islam preaches that nothing resembles God since He created all things. He exists without anything else, and He is not in need of anything else.

Left without wrong teaching, humans are able to know the existence of God by intuition. However, looking at how people are brought up in societies and their teachings, people are confused about the issue and there are different ideas and beliefs that people grow up with. They need God to tell them humans about Himself and His Existence through messengers.

To advocate that God did not send messengers is to say that God left us ignorant of His Existence and what He wants, yet we are expected to find out such information. This would be rather unfair.

Our situation is like a man on a ship that sank. He wakes up to find him in a room with no writing as to where he is. How does he know where he is? There two ways: first is that they wait until he leaves the room. This amounts to us dying to find out

where we were. The other possibility is that someone comes into the room and tells him where they are. However, this person must prove to us that he is trustworthy and that he is not lying. This amounts to messengers who come with miracles.

The following is how God describes Himself in the Quran:

7.1 The Noble Names of God

The Holy Quran says:

"*Say, "He is God, [who is] One. God, the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent*.", Chapter 112, Devotion, (Al-Ikhlaas).

"*And to God belong the best names, so invoke Him by them.*", Chapter 7 (Al-A'Araaf), Verse 180.

"*God - there is no deity except Him. To Him belong the best names.*", Chapter 20 (Taa-Haa), Verse 8.

"*Say, "Call upon God or call upon the Most Merciful. Whichever [name] you call - to Him belong the best names." And do not recite [too] loudly in your prayer or [too] quietly but seek between that an [intermediate] way*", Chapter 17 (Al-Israa), Verse 110.

"*He is God, other than whom there is no deity, Knower of the unseen and the witnessed. He is the Entirely Merciful, the Especially Merciful. He is God, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is God above whatever they associate with Him. He is God, the Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise.*", Chapter 59, (Al-Hashr), Verses 22-24.

7.2 The Omnipotent Existence

Muslims believe that the Omnipotent God exists as the Creator and Owner of the universe and all creations; and that the traces and signs of His greatness, knowledge, and power are apparent in the various aspects of anything that exists; humans, animals, insects, matter, as well as in the planets and galaxies.

Muslims believe that the more we think over and study the secrets of existing things, the more we get to know God's greatness, and the extent of his unlimited knowledge, and power.

The progress of scientific research will open new doors, extending the dimensions of our thoughts, which serve to increase our love for God, and to take us closer to His sacred Essence. The approach will draw us to the immense glorious beauty of God. We read in the Holy Quran:

"And on the earth are signs for the certain [in faith]. And in yourselves. Then will you not see?", Chapter 51, Adh-Dhaariyat, Verses 20 - 21.

"*Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding. Who remember God while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire. Our Lord, indeed whoever You admit to the Fire - You have disgraced him, and for the wrongdoers there are no helpers*.", Chapter 3, Aal-Imraan, Verses 190-192.

7.3 Glory and Beauty

Muslims believe that God's essence is void of any defect, clean of deficiencies, and adorned with all perfections. He is perfection. Any perfection and beauty that may ever exist, has it's source in His Holy Essence.

"*He is God, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is God above whatever they associate with Him. He is God, the Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise*.", Chapter 59 (Al-Hashr), Verses 23-24.

7.4 The Infinite Essence

Muslims believe that God is infinite existence in all respects, such as knowledge, power, everlasting and pre-existence. Therefore, He will not be contained in time and space or other dimensions since dimensions are created things. He is everywhere and at any time, for being above space/Time.

" *And it is God who is [the only] deity in the heaven, and on the earth [the only] deity. And He is the Wise, the Knowing*.", Chapter 43 (Az-Zukhruf), Verse 84.

He is nearer to us than ourselves. He is through our soul, and He is everywhere, and in the meanwhile, He has no certain place:

" *And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein*.", Chapter 50 (Qaaf), Verse 16.

" He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing." Chapter 57 (Al-Hadid), Verse 3.

Therefore, if we read in Quran that: `He is the owner of ARSH' (which means throne or empyrean) or `He sat upon His throne'; or `His throne does extend over the heaven and earth;' none of these verses mean that He may have a certain place. These are all metaphors to express His sovereignty over everything. If we consider

Him to have a certain place, then we have limited Him by giving Him the attributes of His creatures, while we know that `nothing is like Him'.

"*Nor is there to Him any equivalent*.", Chapter 112 (Al-Ikhlaas), Verse 4.

"Behold! it is HE that encompasses all things." , Quran, Chapter 41, Explained in Detail (Fussilat), Verse 54 .

"AND God surrounds them from behind." . Quran, Chapter 85, The Great Star (Al-Buruj), Verse 20.

God's Substance

Muslims believe that although the manifestations of His Essence is found everywhere and in everything; His substance is not known to any one! That is; no one can ever know the innermost depths of His substance.

This is because whatever His Substance might be, He is an infinite being in all aspects and without limits of any kind; just as we are limited in contrast to Him. On this basis, no one can ever know what His substance really is. He cannot be imagined.

The Quran says:

"*Behold! it is HE that encompasses all things*.", Chapter 41 (Fussilat), Verse 54.

"*And God surrounds them from behind.",* Chapter 85 (Al-Burooj), Verse 20.

God' Love and Anger

The Qur'an talks about God's love, wrath, mercy, etc. Does God love a person if he is a believer, and if this person disbelieves, God will hate him? In which case, God's feeling towards that person will change, and this means that the change applies to God. Sometimes He loves the person and at other times He hates him/her. How does change apply to God and He is the Creator of change? If change does not apply to God, how do we explain His love and hate?

Of course, change does not apply to God. Instead, we are the ones who change. To explain this, we consider an example to better understand the subject. Imagine that there is a large tent and it has several lobes or sections (connected to each other). The tent and its sections do not change and do not come to us. Rather, we can enter the tent and walk around under its sections. We move from one section to another. Thus, God's attributes are constant and we are the ones who enter under His love or mercy by the bad acts we commit, or we leave His mercy and enter under His wrath by the good acts we commit.

Comparisons

Muslims believe, that, as it is not right to swing our attempts to achieve knowledge of Him. It is also wrong to wander in the fields of comparisons, and seeing Him

somehow like one of His creatures.

7.5 God Has No Material Body and No Eye Can Ever See Him

Islam Believes that God can never be seen by the physical eyes; because the object of seeing by the eyes is a material body that has to have place, color, form and direction. These are all the qualifications of the creatures, and not that of the Creator. God is far from that. Therefore, the belief that one may physically see God is polytheism, and going astray in this field.

" Vision perceives Him not, but He perceives [all] vision; and He is the Subtle, the Acquainted." Holy Quran, Chapter 6 (Al-An'aam), Verse 103.

This is why when the Israelites asked Moses to let them see God: he went to Mount Sinai to ask God if he could see Him:

"*And when Moses arrived at Our appointed time and his Lord spoke to him, he said, "My Lord, show me [Yourself] that I may look at You." [God] said, "You will not see Me, but look at the mountain; if it should remain in place, then you will see Me." But when his Lord appeared to the mountain, He rendered it level, and Moses fell unconscious. And when he awoke, he said, "Exalted are You! I have repented to You, and I am the first of the believers*.", Chapter 7 (Al-A'raaf), Verse 143.

And with such incidents God demonstrates that He can never be see.

Islam Believes that the observance of God aims at seeing Him by the mind and by the heart, and not by the sense of the eyes at all. In one of his sermons collected in the famous book: Nahjul Balagha (The Way of Eloquence), Imam Ali says:

"*Eyes cannot see Him, but He can be seen by the realities of Faith*".

Islam Believes that the attributes of the creatures, such as: place, direction, material body, and physical observance should not be ascribed to God. If done so, it shall lead to polytheism, and remoteness from the true knowledge about God, who is above all, and nothing is similar to Him.

7.6 Monotheism is the Very Depth of All Islamic Commandments

Islam Believes that one of the most important subjects of the knowledge of God, is Monotheism, the belief that there is but one God.

Monotheism is not only a principle of the religion, but the most important of the tenets. It is the very soul and the base of all Islamic thoughts and beliefs. We can say that the roots, as well as the branches, of Islam take their forms in monotheism; that is the Unity and Oneness (uniqueness) of God's Essence, Unity of His attributes, and actions. From which follows that the unity of prophets and their teachings, the unity of the Law, and Holly Books. The HOLY Quran emphasizes time and again that Polytheism is an unforgiveable sin.

"*Indeed, God does not forgive association (co-shares) with Him, but He forgives what is less than that for whom He wills. And he who associates others with God has certainly fabricated a tremendous si*n.", Chapter 4 (Women), Verse 48.

"*And it was already revealed to you and to those before you that if you should associate [anything] with God, your work would surely become worthless, and you would surely be among the losers.*", Chapter 39 (Az-Zumar), Verse 65.

7.7 The Branches of Monotheism

Islam Believes that Monotheism has many branches among which four are the most important ones:

a) **The Unity of Essence**
This means that God's absolute Holy Essence is one, indivisible, and no one is similar or like him.

b) **The Unity of God's Attributes**
This mean: knowledge, power, Eternality (Everlasting and Pre-Existence) and all other qualities and attributes of God are in His Essence and are exactly the very self of His Essence.

This is contrary to His creatures whose qualities are different to that of their bodies, and from each other too. This is a critical point and is to be thought upon with minute care.

c) **The Unity of God's Actions (Act)**
This means that any action, movement, or effect, throughout the existence, have their causes in God's will. In other word everything depends on Him.

"*God is the Creator of all things, and He is, over all things, Disposer of affairs*.", Chapter 39, (Az-Zumar), Verse 62.

"*To Him belong the keys of the heavens and the earth. He extends provision for whom He wills and restricts [it]. Indeed He is, of all things, Knowing*.", Chapter 42 (Ash-Shura), Verse 12.

In the world, nothing is effective but God. But this does not mean that we are forced in all respects, and all that happens is inevitable; on the contrary, we all have free will in our decisions.

"*Indeed, We guided him (man) to the way, be he grateful or be he ungrateful*.", Chapter 76, (Al-Insaan), Verse 3.

"*And that there is not for man except that [good] for which he strives. And that his effort is going to be seen.", Chapter 53 (An-Najm), Verse 39.*

Such verses in the holy Quran, clearly show that man has free will, and that we may

refer man's deeds and acts to God without any reduction in his responsibilities for what he does.

God wills that we do what we do, in freedom and by free will, so that He may examine us and lead us forward in the way of perfection, which could be attained through free will and serving the Lord. Anything done by Forced Causality is neither a sign of good not bad. Had We not free will, the missions of the prophets would be futile, and the holy books sent down could mean nothing, and the reward and punishment of the doomsday would be unjust. These are what we understand from the teachings of our Islam, for it says: " It is neither FREE WILL, nor FORCED CAUSALITY, but something in-between".

d) **The Unity of Worship**

Islam teaches that God is the only Being that deserves, and should be worshipped. No one is to be worshipped but Him. This branch of Monotheism is one of the most important amongst the other branches. The prophets have all laid great stress on the unity of worship.

"*And they were not commanded except to worship God, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah (alm taxes). And that is the correct religion.*", Chapter 98, (Al-Bayyina), Verse 5.

To pass through the path to perfection, one has to go deeper into monotheism, and withdraw his/her affections from everything and all, but God, the Merciful Lord. One needs to seek God and look for Him everywhere and think of nothing but God. Anything that keeps people busy other than God is an idol for them. This does not apply to human relations, families etc., but to worshipping.

"*You alone we worship, and only Your aid we seek*.", Chapter 1 (Al-Faatiha), Verse 5.

"*To God belongs the dominion of the heavens and the earth and whatever is within them. And He is over all things compete*nt.", Chapter 5, (Al-Maaida), Verse 120.

The branches of monotheism are not restricted to the four mentioned above. Other branches of less importance, and yet very important. One of them is the Unity of Sovereignty, that only God has the supreme power and authority over all, and upon everything.

"*And whoever does not judge by what God has revealed - then it is those who are the disbelievers*.", Chapter 5, (Al-Maaida), Verse 44.

"*And whoever does not judge by what God has revealed - then it is those who are the defiantly disobedient*.", Chapter 5, (Al-Maaida), Verse 47.

e) **The Miracles**

The unity of acts put the emphasis upon the fact that the great miracles that were performed by God through his messengers and prophets, as we read in the Quran about the miracles of Jesus Christ.

"[The Day] when God will say, "O Jesus, Son of Mary, remember My favor upon you and upon your mother when I supported you with the Pure Spirit and you spoke to the people in the cradle and in maturity; and [remember] when I taught you writing and wisdom and the Torah and the Gospel; and when you designed from clay [what was] like the form of a bird with My permission, then you breathed into it, and it became a bird with My permission; and you healed the blind and the leper with My permission; and when you brought forth the dead with My permission; and when I restrained the Children of Israel from [killing] you when you came to them with clear proofs and those who disbelieved among them said, "This is not but obvious magic", Chapter 5 (Al-Maaida), Verse 110.

When Solomon decided to have the throne of Sheba transported to his court, so as to alter it to a basis of faith and religion of unity, a large powerful jinn, and one of his ministers volunteered to bring the throne thus:

"*Said one who had knowledge from the Scripture, "I will bring it to you before your glance returns to you." And when [Solomon] saw it placed before him, he said, "This is from the favor of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful - his gratitude is only for [the benefit of] himself. And whoever is ungrateful - then indeed, my Lord is Free of need and Generous." He said, "Disguise for her throne; we will see whether she will be guided [to truth] or will be of those who is not guided. So when she arrived, it was said [to her], "Is your throne like this?" She said, "[It is] as though it was it." [Solomon said], "And we were given knowledge before her, and we have been Muslims [in submission to God]*.", Chapter 27 (An-Naml), Verses 40-42.

f) **The Angels**

The ANGELS are assigned to perform different duties. Some of them were to take God's Divine Guidance through inspiration to the prophets and apostles.

A group of the angels register the acts of men and women. Some of them take out the souls at the time of death. A group help the believers who are steadfast to their principles. Some help the believers in the sacred battles. Another group's duty is to punish those who transgress the bounds of decency. They do, all that they do with the permission of God; and in His charge, and these fulfilments are not contradictory with the belief of Monotheism, and the unity of acts. This also proves that the intercession of the prophets and saints on behalf of the guilty people, is in accordance with Monotheism, for it is done with the permission of the God.

"*There is no intercessor except after His permission (has been obtained). That is God, your Lord, so worship Him*.", Chapter 10, (Yunus), Verse 3.

Bibliography

1. Goodman, Jeffery, “Genesis Mystery”, Times Books, 1983.
2. Russell, Bertrand, “History of Western Philosophy”, Simon and Schuster, Inc., 1945
3. Shirrazi, Sadruddin, “The Rising Wisdom in the Four Journeys of the Mind”, Dar Ihia’a Alturath Alarabi, Beirut, 1981.
4. Russell, Bertrand, “Religion and Science”, Oxford University Press, 1961.
5. Russell, Bertrand 1978, “The Problems of Philosophy”, Oxford University Press, 1978.
6. Mohammad Baqer Al-Sadr, “Our Philosophy”, Ansariyan Publications, P.O. Box 187, 22 Shohada St., Qum, Iran.
7. Russell, Bertrand, “Why I am not a Christian”, Unwin Books, 1985.
8. Russell, Bertrand, “The Analysis of Mind”, George Allen & Unwin Ltd., 1971.
9. Bertrand Russell, “Mysticism and Logic”, George Allen and Unwin 1970 Print.
10. Leakey, Richard E. , “Human Origin”, Landestar Books , 1982.
11. Imam Ali, “Peak of Eloquence (Nehjul Balagha)”, Translated by Sayed Ali Reza, Tarruke Tarsile Qu’an Inc., New York, USA, 1984.

This book attempts to investigate topics that philosophers and thinkers postulated throughout history. Doubts and misunderstanding surround these topics, whether deliberately or out of ignorance. These topics and not easy to understand. Some of which are:

In addition, the book discusses topics like:

- **The existence of God**
- **Spirit and soul**
- **Why people need a Holy Book**
- **Why is it that God kept sending Prophets and Messengers**
- **Misunderstanding of the Wisdom of the Creator**
- **Devine Justice**
- **Meaning of Slavery to God**

Furthermore, an outline is also provided on the question of good and evil that people historically questioned. Their argument is that if God is Good, why doesn't He prevent evil?